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The ORIENTAL **WATCHMAN** AND HERALD *of* HEALTH

INDIA'S BRIGHTEST AND BEST MONTHLY MAGAZINE



Earthquake and Fire Fulfilling His Word (See Article on Page 10)

*Some Things Science Doesn't Know; East and
West Are Alike; What the Public Should
Know About Cancer of the Stomach;
Keep a Health Budget*



Around the World

It is estimated that the recent strike cost Great Britain £50,000,000. The disarrangement of the financial situation may oblige the Chancellor of the Exchequer, Mr. Churchill, to work out a new budget.

Radio broadcasting in the British Isles is in control of the British Broadcasting Company, a private monopoly. Its license will expire next December. At that time a government commission will assume control. Of the 5,000,000 fans who are supposed to listen in, less than 2,000,000 have paid the ten shillings a year fee, of which two shillings, six pence goes to the post office. No advertising or politics are permitted in programmes.

The nerve-racking painful drill the dentist uses to bore into a throbbing tooth will cause patients no further worry when a new type of drill recently invented in Germany comes into general use, it is asserted. The new instrument has a cocaine needle combined with a drill. The cocaine, under pressure from the dentist's finger, flows into the hole, deadening the pain. The new drill has received many tests, all said to have been successful.

Reports from Europe tell us that the base of the famous Matterhorn is crumbling away, and that it will be a matter of time only when that vast snow-buried colossus will be a memory of the past. This wearing process is due to a peculiar fact. The rocks and soil forming the lower portions of this mountain are soft compared to the upper heights, and the action of snow and frost tends to pry away large portions of the lower quarter of the slope each year, while the upper portions are little disturbed. There have been several severe avalanches during the last ten years, and the girth of the mountain has been greatly reduced.

A very old and extremely valuable Bible, older even than the famous Geneva Bible, the date of which is 1560, was discovered several months ago in the Reformed Theological Seminary at Lancaster, Pennsylvania. It is the Ulrich Zwingli Bible, printed by a Swiss named Christopher Froeschauer in 1529. It is said to be one of the rarest Bibles in existence. Zwingli, the great Reformer, together with several other preachers who were with him in Zurich, compiled the text, much of which was translated into German from the Latin by Martin Luther.

Obtaining a presentation to the king and queen is becoming such a task that even English folk of high rank have to resort to subterfuges to obtain a court presentation for their own children. So many foreigners are claiming the right of presentation nowadays that even though their majesties hold four courts instead of two in a season, the English-born Debutante has difficulty in getting into the presence of her sovereign. Hundreds of applications were refused by the lord chamberlain this year. Already the unsuccessful applicants are registering for next year. Many parents whose daughters do not reach the debutante age of eighteen before 1927 or 1928 have made applications for the year in which their daughters will be old enough. The lord chamberlain has received these applications, but has not accepted them, for he fears that if such a precedent is set, soon applications for presentation will be filed whenever a baby girl is born in eligible families. American mothers have been quick to follow this lead. The embassy already has applications for the courts of 1927 and 1928.

Physicians of a Berlin (Germany) clinic report a new skin disease which they call "match-box inflammation." Hundreds of cases of what appeared to be eczema on the thighs of men led to an investigation. It was found to be caused by carrying boxes of matches in the trousers pockets. The phosphorous sandpaper on the sides of the match boxes had vaporised under the heat of the body and penetrated the skin. The inflammation is said to be painful and slow to heal, like any phosphorous burn.

Students at the Darelolom School, at Cairo, Egypt, recently discarded the traditional robes and turbans of their ancestors, and appeared in Western attire. The minister of education insisted that they return to the old styles, and when they refused, ordered a lockout of students in European clothing. Solemnly wrapped in robes to hide their trousers and coats, they marched to school the next morning, but once inside, threw off the disguise, and slept in the buildings to avoid having to run the blockade again. The minister yielded his point.

China, with more than 200 kinds of money in use, has the most amazing, bewildering, and confusing currency system in existence, according to a recent report issued by the United States Department of Commerce. Some of the 200 separate kinds of currency, the report states, are good in all provinces, while some are good in a few, but worthless in others. To add to the burdens of the moneyed Chinese, the value of these currencies, while they pass in various provinces, is not the same in all parts of the country. Various attempts at reform have been made, but so far none have proved successful.

Although the existence of sugar-bearing trees in the heart of British Columbia has long been known to native Indians, it is only recently that Prof. J. Davidson, of the British Columbia University, discovered these stores of sugar. The trees are species of the Douglas fir, and when bearing their sweet harvest resemble a tree flecked with snow. At the tips of the spines of the fir tree the sugar forms in little drops, but is deposited in large masses at the forks of branches. Unfortunately, the sugar cannot be found in sufficient quantities to provide a new household commodity, but it is rich in a rare trisaccharide, of great value in the treatment of certain diseases, and valued at about £12 a pound.

A disease hitherto unrecognized in man and fatal in a large percentage of cases is described by Dr. V. A. Moore and Dr. C. M. Carpenter, both of Cornell University. The physicians did not give a name to the disease, although they identified it with Malta fever, sometimes brought to port by sailors. They described it as an "undulant fever in man associated with bacteria indistinguishable from *brucella abortus*." *Brucella abortus* is the name of a bacillus which has been shown to cause a serious disease in cattle and goats, often causing the young to be born prematurely. Dr. Moore said that the studies conducted had shown that apparently the same organism caused premature births by human mothers and not infrequently caused death, both men and women. In many ways the disease resembles typhoid fever causing intestinal disturbances, nausea, high undulating fever, prostration and pain. He believed it to be transmitted to humans through drinking raw cow's milk, raw goat's milk or dairy products made from infected milk.

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No. 9

Some Things Science Doesn't Know

It Cannot Answer Some Questions Asked by Religion

By Vernon Kellogg

Secretary of the National Research Council

OCASIONALLY I hear from some of my scientific colleagues, and even more often from various enthusiastic lay friends of science, sweeping and positive utterances regarding the all-knowingness and all-mightiness of modern science. I am even not unaccustomed to hearing myself say something to the same effect.

Truly, science is great and Einstein is its prophet. This is the age of science, of scientific research and discovery, of *homo scientificus*. I am glad to be living in it and proud of the amazing achievements of my scientific colleagues.

Only I sometimes wonder if we do not overlook—when we have the opportunity to tell of the rapidly succeeding triumphs of science and to show how very wide and inclusive scientific knowledge is to-day—the fact that some groups of natural phenomena, and especially some very important attributes of life, and particularly of human life, have so far strenuously and successfully resisted the elucidating efforts of scientific men, and hence cannot yet be included in our catalogue of scientifically understood and explained things. It is to this fact that I invite your attention.

As my experience in science is that of a biologist, a professed student of living things, I have not hesitated to cast an inquiring eye on various important attributes and certain significant behaviour of human beings. *For to the thorough-going biologist human life is, nominally, just the*

life of another living thing, larger than the grasshopper, smaller than the elephant, related to the ape, although admittedly more complex psychologically than any of these. So without attending at all to those phenomena in the fields of physics and chemistry, of astronomy and geology, which

science has not explained—and they are very many and very important—I shall limit my scrutiny and reference to certain phenomena in the field of biology, and especially the field of human biology, which have so far been a puzzle to the explaining scientist.

We may begin with the puzzle of organic evolu-

tion. For despite all the biologists know about evolution—and that is really a great deal—it is, after all, still much of a puzzle. Certain interesting recent events have recalled, in a seizing way, the matter of evolution to the attention of all of us. For all of us read newspapers and for the first time, perhaps, since the days of Darwin, evolution has been on the front page of the newspapers.

There are little puzzles all along the way of this course, but the big puzzle is not a genealogical one. It is the fundamental one of how, of cause, of method. We are less confident to-day that we know the causal explanation of each of the two co-ordinate major problems of evolution—to wit, the origin of species and the adaptation of these species to their environment—than we were fifty or sixty years ago.



Topical Press

The First British Built Auto Giro.

Mr. Frank Courtney, the well-known British test pilot makes a successful flight with a British built Cierva Auto Giro plane built for the Air Ministry.

The plausible and fascinating explanation of Lamarck, based on the assumed inheritance by offspring of changes acquired by the parents during the development and lifetime, is found to be insecurely based. Acquired characters, in the Lamarckian sense, are not inherited. Hence, new species and perfected adaptation do not come that way.

There seems to be no doubt that mutations can and do give rise to fixed new forms. But up to the present time they have been noted to occur in no such wholesale way as to make them satisfactory as a full explanation of species-forming. If they constituted the only, or even the principal, basis of the origin of species we ought to see thousands more of them among thousands of more kinds of animals and plants. This we do not see.

Face to face with this situation, then, namely, a present inability, to explain satisfactorily either the origin of species or adaptation, by the inheritance of acquired characters, or by natural selection or by mutations, biologists and natural philosophers have inevitably turned to conjecture, to speculation. Some of these conjectures have a more scientific seeming than others.

However, some biologists, and more philosophers, have boldly assumed the existence of some intrinsic causing and directing force compelling evolutions, and, indeed, evolution forward along definitelines, and upward towards ever more specialised, more perfected, higher forms of life. Indeed, when one faces the extraordinary development of adaptation, its amazing complexity and preciseness, and the inconceivability of its ever having come about through miscellaneous variation, one is almost irresistibly inclined to feel that some power wholly a mystery to us now has compelled and directed this development.

The rigorous-minded scientific man does not like the word *mystery* because of its popular connotation of permanent inexplicability, of being beyond human understanding. But if by mystery is to be meant something at present not understood but something to be investigated and sometime to be promoted, or degraded, into the realm of things understood, he accepts the word and even uses it. The origin of life is now a mystery, but the mechanist-biologists, who study life from the physico-chemical point of view, expect to elucidate it. They will never do it. This mystery may, indeed, be forever beyond human understanding. But human attempts to understand it will never be given up.

Then there is that other great biological—and human—problem, which has had much attention for many years, and must have more attention for probably many years to come before, if ever, its solution will be in our hands. Once in our hands, however, we shall be able to make immediate use of it in directing our individual and societal behaviour to most important ends. I refer to the problem of the relative influence of hereditary and environmental (including educational) conditions in determining individual and societal fate.

But with all this new knowledge of heredity,

and the fillip it has given to the claims made for the dominance of heredity over environment in determining individual outcome, we do not yet really know enough to estimate justly the relative influence of these two great factors in individual development. We do know only that each plays an important role in this all-important matter, and we do see more clearly than we used to see that the role played by heredity must no longer be overlooked, as it has sometimes been in connection with attempts to better the societal treatment and conditions of human beings. But we certainly do not know anything that permits us to study heredity as a factor in human fate independent of other factors. There is simply no heredity without environment, and the disassociation in any study of human biology or sociology of these two factors of evolution and individual development can result only in a contribution to ignorance.

But the biologists face still other major phenomena associated with life, of which there are at present no scientific explanations. The consciousness of human beings, their altruistic emotions and actions going beyond all biological advantage, their imagination, and above all their spirit or soul—all are at present mysteries of human biology. The identity, or at least close similarity, of human structure, human physiology, and certain human instincts, with those of lower animals, must be admitted. The evolutionist sees humankind the resultant of the natural processes which have brought into existence the many kinds of animals and plants, yet he sees this humankind reveal certain attributes and capacities the possession of which he does not dare to claim is scientifically explained. Well, that is an expression of opinion. Another's opinion may be the opposite.

In connection with these phenomena let us glance at the biologist and evolutionist in two places: in his laboratory, and in his home and community. We have all given some attention to the scientific man in his laboratory. We know his behaviour there, and the point of view, the natural philosophy, which determines this behaviour. But have we given as much attention to his home, as a member of a family, of a church, perhaps, of human society in its various organised and unorganised forms? Or, if we have given him attention here, have we thought of the significance of what we observe?

If we do give some close attention to him in this latter setting we shall be rather amazed. He reveals himself, usually, as a bundle of interesting inconsistencies. How readily he sloughs off his rigorous laboratory manner. How easily he accepts the reality and the guidance, in his behaviour, of human attributes whose existence no scientific knowledge explains or rationalises. He does not merely mate; he finds some woman to adore. He regards his children with a love far transcending in its manifestation that rational care of them indicated by instinct or by reason as necessary to maintain the human species. He adds to his instinct for (*Continued on page 17*)

Foundations of the Faith—No. 5

The Historic Fact of Christ's Deity

By Carlyle B. Haynes



One can believe in the morality of Christ and refuse to believe in His deity. He said He was God. Either He told the truth or He was an impostor. And no one can believe in the morality of an impostor.

There is no middle ground that can be taken here. Either Jesus was what He claimed to be, God, or He lied when He claimed to be what He was not. It is ridiculous to take the position that Jesus was a good man and then refuse to believe what He says. A good man does not lie.

There are those who say they accept the teachings of Jesus, His great moral teachings, His wonderful ethics, and who look upon Him as a great moral leader, but who do not accept His deity. But we will not permit them to hide under such a flimsy pretence. One of the chief teachings of Jesus was that He was the divine Son of God, and all His other teachings have value only as they are viewed in the light of His divine authority.

"I and My Father Are One"

Jesus came as God, He did the works of God, He spoke the words of God, He lived the life of God, He claimed to be God. Is His claim true?

Certainly the claims of Jesus are not those of a mere human teacher. He said, "I and My Father are one." John 10:30. He said, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." John 16:28. This certainly implies pre-existence and eternity of being. He said, "What and if ye shall see the Son of man ascend up where He was before?" John 6:62. He said, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man." "Glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

Jesus existed with God before He came into this world nineteen hundred years ago. He was God. And when He came into the world He was God incarnate.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." John 1:1,2,14.

Jesus is the Creator

Existing with God from the beginning, He it was Who made the world, and all created things. Jesus is the Creator.

"All things were made by Him (the Word); and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not," John 1:3,10.

"In whom we have redemption through His blood, even the forgiveness of sins; Who is the image of the invisible God, the firstborn of every creature; for by Him



"But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John 20:31

were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:14-17.

"God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1,2,

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." Heb. 1:10-12.

Jesus Claimed Pre-existence

Jesus claimed pre-existence. "Before Abraham was, I am." John 8:58. "I came down from heaven." John 6:38. "The glory which I had with Thee before the world was." John 17:5.

Jesus claims omnipotence. "All power is given unto Me in heaven and in earth." Matt. 28:18. "All things are delivered unto Me of My Father." Matt. 11:27. "The Father loveth the Son, and hath given all things into His hand." John 3:35. "Thou hast given Him power over all flesh." John 17:2.

Jesus claimed infallibility. "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. In fact, He claimed

to be the very truth itself. "I am the way, the truth and the life." John 14:6.

Jesus claimed to be without sin, and He challenged His adversaries to convict Him of sin. "Which of you convinceth Me of sin?" John 8:46.

Exclusive Dominion

Jesus claimed an exclusive Kingship over the lives and souls of men. He called upon men to leave everything they had and follow Him. He assured them that He would not permit even the closest and nearest ties of nature and blood to release them from the ties which bound them to Him. His claim was superior to every other allegiance in the world.

He claimed to know God as no human being did or could, with a knowledge that was exclusive and peculiar. "Neither knoweth any man the Father, save the Son." Matt. 11:27. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

Jesus claimed to have been sent by God into the world. "I am not of myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me." John 7:28,29.

Jesus claimed to possess and give to others everlasting life. "He that believeth on Me hath everlasting life." John 6:47. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." John 6:51.

Jesus claimed the power to raise men from the dead. "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:39,40.

Jesus Claimed Omnipresence

Jesus claimed omnipresence. "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

Jesus claimed power to forgive men their sins, a power that belongs to God alone. "The Son of man hath power on earth to forgive sins." Matt. 9:6.

Jesus claimed that it will be His voice which shall raise the dead to life at the resurrection. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

Jesus claimed to be the judge of all men. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgement also." John 5:26,27.

Jesus makes the stupendous claim that at the day of judgement all nations will be gathered before Him to account for the deeds they have done in the body, and that they are to be accepted by Him or rejected by Him solely on the ground of their attitude towards Him. "When the Son

of man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of His glory: and before Him shall be gathered all nations." Matt. 25:31,32. And they are judged in accordance with their attitude towards Him. (Verses 34-36.)

"The Christ the Son of the Living God"

Jesus claimed to be the Messiah, the Son of God. When Peter said to Him, "Thou art the Christ, the son of the living God," Jesus admitted the accuracy of the statement, accepted it as referring to Himself and declared that on this truth He would build His church. (Matt. 16:13-18) And it is upon this rock of the divine Sonship of Jesus Christ that the church is built, and it is because of this fact that "the gates of hell shall not prevail against it."

Jesus healed a man who was born blind, who was later cast out by the Pharisees because he professed to believe in Jesus. Later Jesus found him, and said, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him." John 9:35-38.

When the high priest at His trial demanded that He tell them plainly whether He was the Christ, the Son of God, or not, Jesus once more claimed to be the Son of God. (Matt. 26:63,64)

God the Father also testified to the truth of the deity of His Son. At His baptism there came "a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased." Matt. 3:17. On the mount of transfiguration there came "a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him." Matt. 17:5. And we have the further record of the Father that "unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." Heb. 1:8. Here the Father speaks to His Son, and calls Him, "God."

Not only did Jesus make these tremendous claims, but He did mighty works to support them. He performed miracles, healing sickness, curing leprosy, opening blind eyes, unstopping deaf ears, making lame men walk, and He brought the dead to life again.

The Living Words of Christ

And He not only did mighty works, He also spoke miraculous words, words that live to this day. Ordinarily there is nothing quite so evanescent as words. People use them all the time. There are millions who have talked from childhood to the grave and no single word they ever uttered is remembered. There are other millions who are talking now, and everything they say is forgotten within five minutes after they have spoken it. But Jesus said of His words, "Heaven and earth shall pass away, but *My words* shall not pass away." He wrote no books. He did not put His words down. His speeches did not appear in public journals. Yet His (Continued on page 9)

What the Public Should Know About Cancer of the Stomach

By A. E. Clark, M. D.

CANCER of the stomach is the most important form of cancer for both sexes, accounting for about 24,000 deaths per year in the United States Registration Area. It is the most common form of cancer in males, and is only exceeded in frequency in females by cancer of the uterus and of the breast.

The symptoms of cancer of the stomach do not develop suddenly; they come on gradually; at times several years may elapse before the disease makes itself frankly manifest. "The patient appreciates only a progressive disturbance of gastric digestion, with loss of weight, and increasing distress and bloody vomitus. These symptoms sometimes follow the symptoms of long-standing gastritis—pain, hyperacidity, and appearance of blood in the vomitus, or in the stools."

"The symptoms of ulcer and cancer are often similar. There is distress after eating, at times amounting to actual pain. A change in the desire for certain foods, such as a distaste for meat, is not uncommon. Belching, nausea and vomiting occur later. With ulcer, the vomiting of food is more common than with cancer, but this sign is not rare in the later stages of cancer. The general health suffers, there is loss of weight and sallow-ness of the complexion. Until the disease is far advanced, there is no visible lump nor one which can be felt from the outside, even by a skillful physician.

"When the cancer is at the outlet of the stomach, the symptoms of disease, pain and vomiting show themselves earlier than when it is remote from the outlet. Cancer of the upper end, or inlet, of the stomach is accompanied by difficulty in swallowing solid food." "Since cancer of the stomach may follow an ulcer of the stomach, it is evident that an ulcer should be recognized and cured before cancerous degeneration occurs." The diagnosis of an ulcer of the stomach depends upon the symptoms given, in addition to the history which the patient gives, combined with the findings upon gastric analysis. The X-ray is also of use in diagnosing this condition.

The diagnosis of cancer of the stomach is not always an easy matter; in fact, it is frequently a difficult task, even with the aid of the roentgen ray. Advanced cases do not offer the same problem as do early cases, for they so often produce distress enough that the patient gladly submits to almost anything in order to escape the suffering. Such patients come to the physician at a time when little can be done for them except in a temporary way. In the diagnosis of the early cases great difficulty is experienced, owing to our present inadequate resources of clinical diagnosis. Any case of obscure gastric symptoms demands careful clinical and X-ray examination

without delay. At times the final diagnosis rests upon an exploratory operation. After the age of thirty-five, a complete physical examination is imperative in all cases of indigestion that cannot otherwise be satisfactorily explained.

"The outlook for cure depends upon the possibility of completely removing the cancer. Unfortunately, most of the cases in which an operation is undertaken are so far advanced by the time the physician sees the patient that only temporary relief is possible."

The lesson which we ought to learn from the ever-increasing death rate from cancer is that the time to see the doctor about any physical affliction is immediately it is discovered. People who die from cancer do so because of one of two reasons: they procrastinate and let precious time go by, week after week, until it is too late to do anything, or else they do not know what the danger signals of cancer are, and go on in ignorance until the disease has established itself.

"One naturally asks how so mysterious a malady, so certain to end fatally if not taken in the first stages, so remorseless in its attacks upon those in middle life and beyond, can be successfully fought. The answer is simple. It is contained in three words, *ACT IN TIME*. If you ask how, this answer is also simple: "Know the danger signals and seek competent treatment when you see them." This is the advice given by the American Society for the Control of Cancer.

The Metropolitan Life Insurance Company of New York, the largest organization of its kind in the world, has been taking an interest in the cancer problem for some time. In a recent issue of the *Literary Digest* they devoted a full page to the subject. In a leaflet which they circulate widely, entitled "A Message of Hope" the following pertinent facts appear: "More people over 40 years die of cancer than of pneumonia, tuberculosis, and typhoid fever. One woman in eight, and one man in eleven, of those who reach 40 years of age, will die of cancer. The menace of cancer lies in the fact that it does not cause pain in the first stages. Its victims therefore, do not know that they have cancer until the disease is well developed."

"Remember that medicines are useless as a cure for cancer. They may relieve pain but they do not destroy cancer. There is only one way to get rid of cancer—it must be destroyed. An operation generally is the surest way." Where cancer is concerned, "He who hesitates is lost."

(The quotations herein made are taken from pamphlets issued by the American Society for the Control of Cancer, 25 west 43rd Street, New York, U. S. A., who will gladly supply literature to those applying for same.)

Is the Science of the Bible Wrong?

By Earle A. Rowell



ENJOY reading illuminating books on science and astronomy. From them I learn that Job and Moses knew much of science that the most astute modern is just beginning to "discover."

When the Lord asked Job, "Canst thou guide Arcturus with his sons?" there was revealed that the writer of the book of Job knew what no one else of those times dreamed of,—that the stars are in motion. In order to ask such a question, he must know that some stars are moving much more swiftly than others; that, while some travel like a snail, others speed like an express train in comparison. And finally, he would have to know that this particular star was moving faster than the others.

Now, it is a fact that not a man of all the millions and millions living in those days, even if he lived to be five hundred years old and spent every night in watching the heaven closely, could detect the slightest movement in any of the stars. Then, pray tell me, how could Job know what not a soul on earth could detect and what no one else did know? The modern scientist of that day probably laughed to scorn the one who accepted Job's statement of violent motion among the stars.

Only within recent times has it been possible to know the speed of the stars, and of Arcturus in particular. Our own little sun travels at the amazing speed of ten miles a second, or 600 miles a minute. This is six hundred times faster than our fastest express trains. But the speed of Arcturus makes our sun, travelling at even this dizzy speed, seem to be a loiterer along the celestial highway; for this immense sun, some thousand times larger than ours, rushes through space at the incomprehensible speed of 15,420 miles a minute, or twenty-six times as fast as our sun. No wonder that it is called by astronomers "the runaway star of the heaven." But there is more embodied in the question asked Job than mere speed. The question implies the need of unwonted power or infinite strength to guide this mighty inhabitant of the sky. Now consider the fact that momentum is measured by velocity multiplied by weight, and we learn that since Arcturus is 1,000 times as large as our sun and is travelling twenty-six times as fast, its momentum is therefore 26,000 times that of our sun! No wonder the Lord pointed to Arcturus as an example of power.

Job Ahead of His Time

In addition, consider the many smaller suns that are drawn whirling through space by this

The critics are fond of alleging that the Bible is not only a non-scientific but also an unscientific book. But the truth of the matter is that the Bible anticipated many "modern" scientific discoveries.

mighty giant, and no one knows how many worlds revolve about each of the many suns. But at any rate, Job's astronomy was thousands of years ahead of that of the greatest astronomers and the most modern scientists of his time. Again I ask you, How did Job know all this? For know it he did, or the question, which reveals the knowledge, could not have been asked.

Plato and Aristotle would have scouted the statement that air has weight. Yet a thousand years before their time, Job told them how God gives "weight for the winds." Job 28:25.

The government weather bureau charts, the result of a recent science of air currents, was foreshadowed by Solomon nearly 3,000 years ago, when he said: "The wind goeth toward the south, and turneth about unto the north; it whirlleth about continually, and the wind returneth again according to his circuits." Ecclesiastes 1:6. Now, how did Solomon, who lived in a small area of the earth's surface, know that the winds from north to south, from all over the earth, go in well-defined paths, or circuits? But know it he did, for he tells us in a few words what it has taken government experts many years to learn.

And he further tells us: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Ecclesiastes 1:7.

Here is the declaration of the circuit of waters as well as of winds. Of course you and I know that waters go up in vapour and descend again in rain, flow in rivers to the sea, go up again in vapour, etc., endlessly, as Solomon said. Yet it was many centuries later, long after the earth's seas had been navigated and the new world explored, that these air and water "circuits" were "discovered"

Moses practiced quarantine, or isolation of the diseased, to ward off contagion or infection and epidemic. (Leviticus 13:45-52) For thousands of years nowhere on earth except in the Bible could such instruction be found. The greatest scientists, the most learned and experienced doctors in the world have only within "the memory of men now living" reached to the advanced medical science possessed and taught by Moses to a race of ignorant slaves! Where did Moses obtain this information?

To-day the condition of the blood,—the blood count, or the proportion of the white to the red corpuscles,—is the basis of all medicine. But Moses told us all of this ages ago, when he said: "The life of the flesh is in the blood" Leviticus 17:11. In that sentence (*Continued on page 21*)

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(Continued from page 6)

words have lived, and they live to-day. They live in the records of His apostles; they live in the literature of the ages; they live in the hearts of His people; and they live because the power of life is within them.

The Stupendous Claims of Jesus

Now, sum it all up. Jesus said He came from God. He said He was God. He claimed to be the Messiah, the Son of the living God. He said God sent Him, that He came forth from God. He claimed to be God's messenger, to speak God's words. He said He and God were one. He claimed pre-existence, omnipresence, creative power, omnipotence, infallibility, sinlessness, exclusive dominion over the souls of men, exclusive knowledge of God, to have and to give eternal life, power to raise the dead, power to forgive sins, power to judge the world. He wrought great signs and wonders and miracles to support His claims, ruling the winds and waves, controlling the fishes of the sea, healing the sick, casting out devils. And then He claimed that the words which He spoke were given Him of God, that they would outlast the world, and would judge men at the last day.

These things are true. They have been proven true. Tens of millions have accepted them as true. They have demonstrated their truthfulness. The words of Christ have endured, and they are here to-day. They will continue to endure until heaven and earth are no more. Not one of them has failed.

The Prophecies of Christ

Some of the words which Christ spoke dealt with things to come. He stood upon the Mount of Olives and wept over Jerusalem, and declared that the time would soon come when her enemies would "lay thee even with the ground." Luke 19:41-44. He said there would not be left one stone upon another in Jerusalem. (Matt. 24:1,2) He predicted the coming of false Christs and false prophets, and said that "the desolation thereof (Jerusalem) is nigh." He declared the inhabitants of Jerusalem should fall by the sword, and "be led away captive unto all nations, and Jerusalem shall be trodden down of the Gentiles." He spoke of nation rising against nation, kingdom against kingdom, He spoke of famines, earthquakes, and pestilence to take place. He told of the abounding of iniquity, the waxing cold of the love of many, the affliction which should come upon the faithful, and of their final deliverance from the enemy when the city should fall.

In fact, there is no feature of Jewish history from that time to this which He did not foresee and foretell—the horrors of the siege of Jerusalem, the overthrow of the city, the slaughter and dispersion of the people, their being led away captive into all nations, the false Christs and prophets which should arise, the scattering of the Jewish

people among all the nations of the earth, all these were faithfully portrayed by Jesus, the rejected Messiah. And every one of them have come to pass exactly as foretold by Him. His words have lived.

Jesus Himself was despised and rejected, and given up to be slain by wicked men. But that generation did not pass until Jerusalem was overthrown as He said. The chosen nation was rejected of God, and scattered into all the countries of the earth. And there has not been a year during all the nineteen hundred years since His words were spoken that the dispersion, the captivity, the oppression of His ancient people, their deception by false prophets, their varied persecutions, have not borne witness to the truth of the words which Jesus spoke.

The Testimony of the Apostles

Not only the testimony of Christ Himself, the testimony of His Father, the evidence of His works, and His words, witness to the deity of Christ, but the other writers of the Bible unite in giving Him a pre-eminent place.

Paul declares that "in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. He also says that God "hath put all things under His feet." 1 Cor. 15:27. He declares it to be the purpose of God in the fullness of times to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph 1:10. He tells us that God hath "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet." Eph. 1:20-22.

Peter writes that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him." 1 Pet. 3:22.

John calls Him "Lord of lords, and King of kings." Rev. 17:14. He speaks of Him also as "the bright and morning star." Rev. 22:16. And John reports the words which he heard Christ say of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13.

Ah, we have made no mistake. The historic faith in the church is true. Our Saviour is the King of heaven and earth, the Son of the living God, the Judge of the world, living to-day in heaven on the right hand of God, to intercede for us.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14. (To be continued)

"UNDER Bible influence, all the finer faculties are expanded, invigorated, and elevated; all the purest and best emotions of the heart are refined, exercised, and ennobled; all the highest, manliest, and most beautiful attributes and virtues of the character are molded into symmetry and assimilated to the likenesses of Christ and God."

EDITORIAL COMMENT

THE last three days of July, and the first nine days of August, brought telegrams from the four quarters of the globe, attesting anew, and with grim accents, the truthfulness of the reply our Lord returned to His disciples, in answer to their question, shortly before His crucifixion: "What shall be the sign of thy coming, and the end of the world?" Let us glance at them a moment.

On July 29, a state of war was declared to exist between Serbia and Bulgaria which, in all probability, would involve Roumania and Greece. The remoteness of these Balkan states, and the fact that war and raiding on one another appears to be a normal state with them, should not permit us to think lightly of what might result from such trouble. The shooting of Archduke Franz Ferdinand, at Sarajevo in Bosnia, was the outgrowth of intrigue and internecine warfare in the Balkans, but it served as a fuse to set off a world-magazine.

On July 29, one of Japan's richest seaport towns, situated at the mouth of the Shinano river, suffered an enormous loss of life and property from flood.

On July 30, a disastrous hurricane was reported to have swept over San Domingo, the Bahamas, and Florida, snuffing out, hundreds of lives, rendering thousands homeless, and destroying property valued at £1,600,000.

On August 3, Japan was visited with another severe earthquake, causing disastrous landslides, and breaking down railway and telegraph communications for several days. This temblor shook Tokio and surrounding cities, but no loss of life was reported, due to the timely warnings which gave the people time to leave their dwellings.

On August 9, came the startling news, at first denied, but later confirmed by more alarming reports, that Russia was in the throes of a revolution.

To this list might be added significant happenings of a minor character, such as riots in Mexico between the Roman Catholic church and the Government; railway train disasters in Germany and England; revolution in Syria; the usual toll of auto and aeroplane disasters; labour strikes in England, and last but by no means least, our communal troubles here in India which are of grave concern to Government and all right-minded Indians.

Truly, this is a distressed and troubled world we are living in, and what does it all mean? Our Lord, in His answer to the disciples' question, interpreted its true meaning. They are signs that portend His return to this world again. Let the reader turn to Matthew's gospel, and read carefully

the twenty-fourth chapter, noting particularly verses 4 to 14, and 23 to 51. Here is a key that unlocks the meaning of it all.

"Now learn a parable of the fig tree" says Jesus, in drawing His conclusion concerning all he had told them, "when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye see all these things, know that it (margin, "he") is near, even at the doors." verses 32, 33.

"But," says one, "these things have happened all through the centuries past." Not as they are now transpiring. There are isolated instances of earthquakes, pestilences, famines, false prophets, false Christs, wars, and the like, but not in the profusion and magnitude that have crowded into the last fifty years. Statistics of every succeeding year reveal these things to be on the increase. We are disposed to believe the answer our Lord gave to his enquiring disciples.

It does not require a keen observer of the happenings of to-day as reported in the daily Press to understand that we have entered perilous and uncertain times. There has come into the

hearts of thousands in recent years irrespective of religion or creed, a deep and unescapable conviction that the world is rapidly drifting toward a crisis in the history of the human race. Just what this crisis is, and what form it is to assume in manifesting itself, few seem to know, and naturally this state of uncertainty has led to all manner of vague and fantastic attempts on the part of many to arrive at a proper solution.

We are persuaded that there is good reason for this state of mind, and an attempt to account for its cause. We are not of those who believe that the world and its future has been left in the hands of a blind destiny, to run its course through a modifying, changing course of some so-called natural law or scientific formula. The great Architect and Creator is still sovereign in the midst of His created works, and we clearly recognise the guiding providence of His hand, as in wisdom and love He directs in all the affairs of men.

In the midst of prevailing doubts and uncertainties the child of God can rejoice that he has not been left without an infallible guide and interpreter. This we have in the written word, accompanied by the ministry of the Holy Spirit. The light that shines from the Scriptures illuminates the future, revealing exactly where we are going, and what we may expect. The man or woman who prayerfully studies its record, and receives its testimony into a heart of simple faith, will sooner or later walk in all the light. He will

have no fears or doubts regarding the future, nor will he misinterpret the significance of the signs and omens now to be seen all about him.

If ever the God of heaven spoke to the people of this earth, He is speaking to them to-day. Not in audible tones as He spoke from Sinai's burning summit, or out of the burning bush, but He is speaking to them by the signs He has caused to appear in the heavenly bodies, in the earth, among the nations, in society, in the church, in the home and in the private life. The greatest event of human history lies just before us—a world crisis—and God, by these signs, will leave all men without excuse in the day of judgement. Blind indeed, are the eyes that cannot discern His signs and wonders. Dull are the senses of those who cannot comprehend their message.

In the prevailing gloom and darkness of this time there shines out from the word of God the clear beams of prophetic light, giving us history thousands of years old, and outlining the major events of the future until time shall give place to eternity. Above the Babel of voices everywhere calling for recognition, can be heard the voice of the Scriptures with their message of hope, clear, distinct, and decisive. Like a lighthouse on a dangerous rock, the Bible is the beacon light of the Christian's voyage into the haven of God's kingdom.

WE must confess to being a little old-fashioned, especially when it comes to matters of religious teaching and training, for we were brought up after the old-fashioned model. This makes it a little awkward and embarrassing for us in these days, as we find ourselves living in an age when old models are being "scrapped," and new and improved ones being substituted in their places.

This is all very good philosophy, and quite in line with the laws of growth and progress when applied to such things as automobiles, ice cream freezers, and old hats, and we are willing to fall in line, but when it involves those things which determine our eternal destinies, we wish to move with great caution.

We have been making some observations and comparisons of late, and our inspection of some of the up-to-date ideas of so-called Christian teaching, has persuaded us to hold to and use the old models for awhile. They have given us efficient service in every way equal to our need, which has inspired confidence and faith in our hearts, and filled us with a bright hope for the future. Beneath the polish and veneer, the new models look dangerous and insecure. To us an exchange seems like a leap in the dark, a frantic grasp at the end of a rope whose other end is unfastened.

Our forbears believed the Bible to be God's written word containing a full expression of His will toward man, and a revelation of the plan of salvation. They believed all of it to be inspired by His Spirit, and written by those of His own choosing. This book held a high and reverent place in our home. Not merely as a sentimental decoration for the parlour table, with morocco

binding, gold edges, and silk bookmark displaying the bookmaker's art, but to be used for our daily spiritual needs. We can see it now, with worn cover, broken back, and loose leaves. Its pages display much finger and thumb work, the margins are written over with pen or pencil, and many of the paragraphs and verses are underlined or bracketed. Some parts have received much more wear than others—Genesis, Exodus, Leviticus, Ezra, Psalms, Isaiah, Daniel, Joel, John's gospel, Romans, Galatians, Colossians, the two letters to the Thessalonians and to Timothy, Hebrews, both Peters, and the book of Revelation. It was all read and studied, but these books were used most.

The Bible seemed to be an omnipresent book in our home. It was the first reading of each new morning, and formed the basis of the family worship. Its principles were the controlling factors in the business activities of the day. It spoke words of cheer and encouragement in times of reverses and discouragement. It came to the bedside of the sick and suffering with precious promises of healing and comfort. To the bereaved and broken hearts of those who mourned in the presence of death, its promises of a future life and immortality brought consolation and renewed faith in God. It was a shield in times of temptation; a refuge when the fierce storms of the enemy burst over our heads.

The Bible was our rule of life. Every question or difference regarding faith or religion was prefaced with the query, "What does the Bible say?" and its testimony put an end to all controversy. We were taught to believe in the God it presented; in His marvelous power and works in the earth, and among the children of men. Its narratives were true to fact, and scientifically correct. Naturally it pains and grieves us when we see professed Christian leaders and teachers departing from the plain testimony of its record, thus destroying the faith and confidence of others in its veracity and its Author.

We have reached a time in the world's history when the God of the Bible, the God of Abraham, Isaac and Jacob, the God of our fathers, is being replaced by other and strange gods. Thousands worship at the shrine of human learning and reason, and tens of thousands reverently bow before the teachings of a so-called science. To them "great is Science!" There is nothing too absurd, fantastic, visionary or impossible, which they will not believe if heralded in the name of science. Not only do they believe, but they are ready to consign all others who do not concur in their view to an institution for the feeble minded. The religion of "humanism",—the worship of "inherent goodness," "our better self," or the cultivation of "that divine spark within each soul," which some claim lies dormant in every life, is fast becoming the religion of "the big church" today. But it is not the religion or the Bible even though it may be promoted in the guise of Christianity, and it's god is not the God of Scripture Who "created the heavens and the earth," and Who "upholdeth all things by the word of His power."

EAST AND WEST ARE ALIKE

By Frederick Lee

STRIFE, commotion, revolution, deception, robbery, and destruction are the environment of every man, whether he lives in America, Europe or behind gray and hoary walls in Central China.

In the first instance, one may be strolling quite peacefully along when suddenly he hears footsteps behind, feels the blow of a loaded stick, and then all is black. When he awakens, he finds himself in some hospital; and as he feels anxiously in his coat pocket, he discovers that he has been relieved of the forty pounds salary he had just received.

In the other instance, one may be taking a walk in the country to relieve tense nerves, after being shut up within four walls for several days. He is charmed with the sunset as it casts its slanting rays over the waving fields of grain. Suddenly there is the tread of horses' hoofs from the north, and he sees a band of robbers coming down the road at full pace, with guns leveled at him. Soon he is caught up and carried off with but little slacking of speed, and he is held for £2,000 ransom.

Long For Homeland

As we in China experience the thrill of revolution, the uncertainty of mutiny, the terror of bandits, we sometimes feel that we would like to rest awhile in a quiet bungalow in the good old homeland. But about that time, we receive papers from home, telling how some woman was held up on the street in broad daylight, and relieved of her money; of bold robberies of postal wagons and trains; of a family's going out for a visit and returning in the evening to an empty house, which had been rifled of all its furnishings during their absence.

As we read of the murders and crimes, the disappearance of young girls, and the criminal acts of mere boys, we feel that it is just as well that we are where we are. Apparently, we are running no greater risks living in China than we would be if we were living in New York, London, or Paris.

Viewed in terms of moral and economic conditions, there is really little difference between the East and the West. Industrial strife, as it is known in Western lands, is very little different from the lawless power exercised by Chinese generals. Automobile bandits in Chicago are no less mediae-

val than are the turbaned and mounted bandits in Honan.

Same Lusts Control

Money lust, power lust, blood lust, and sex lust produce the same results the world over, whether they are clothed in the flowing robe of the Turk, the brilliant silks of the Chinese mandarin, or the dignified broadcloth of the Westerner. Wallingford may glide up to a mansion in his limousine and swindle a widow out of ten thousand; or Lao Shih, the Shensi bandit chief, may rush up on his Mongolian pony, and relieve you, by the wayside, of your ready cash. I cannot feel that one man is more a part of this present civilization than the other, except that one rides in the latest model automobile, dresses in the latest style, and smokes the best cigar. The spirit and morality of each is much the same, being but samples of a downfallen race of men. Both classes, by their lawlessness and disregard of the interests of others, manifest that they are going the way to perdition instead of the way to a new earth.

The present year has no doubt seen more unrest in the world, more crimes committed, more lawlessness in times of peace, than any other year of the world's history. Never before has China been in such a tottering position—politically, financially, and industrially. Cabinets have been tumbling one after another.

But not only in China have cabinets been tumbling. Most of the European governments have been in an unsteady condition. When peoples are op-

pressed financially, it brings in the same conditions as when they are politically. While before the Great War, a political giant threatened to crush the European people in its grasp, now a financial monster is staring the people in the face.

Strikes Formerly Unknown

The industrial war now going on in Western nations has not passed by the East. This added trouble has been thrust upon China, together with her other ills. Strikes have spread from Hongkong to Hankow; in fact, the whole country seems to be in the center of a hurricane of industrial trouble.

A few years ago strikes were unknown in this land of industrial peace. Now hardly a week



¶ We hear much about the vast differences between the Orient and the Occident; but the writer of this article, who has spent many years in China, presents some thought-provoking facts regarding certain striking similarities.

passes without the papers announcing a strike on some railway, in some factory or arsenal. This idea of cooperative bargaining has entered the minds of the Chinese workmen, and they are using its power to the full.

In China, where the workmen have ever been a most peace-loving class of people, we find much lawlessness breaking forth. It is true that industrial laws are needed; there should be shorter hours and better pay. But no doubt these ideals might be reached without all this firing of guns and wanton destruction of property.

Contemplating the world situation, we may well inquire as to the reason for this apparently united effort on the part of man to tear away the pillars of peace and justice. How strange it is, when we hear so much of reconstruction, that we should realise so much of destruction. Why is it that man cannot live up to his ideals and construct the universe that he so much desires? All love peace and hate war. Then why do they not walk in the way of peace? There is only one answer to this conundrum: Though men may have ideals, lower emotions are in control.

What are these mysterious influences that are at present wrecking the world structure from west to east. We read that it is none other than "the spirits of devils." Speaking of the end of time, the Revelator says that he "saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils*, working miracles, which go forth unto the kings of the whole earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13,14.

Though the forces of evil are at present being greatly reenforced, yet there is no chance of their final victory. Righteousness and peace will reign at last. Then the armies of evil, the leader and all those who have joined themselves to him, will be swept from the earth into a lake of fire, wherein will be their final destruction (Revelation 20:10, 14), and the armies of Prince Emmanuel will prepare to occupy a world cleansed from iniquity and strife.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Contentment

"GIVE me neither poverty nor riches," said Agar; and this ever will be the prayer of the wise. Our income should be like our shoes; if too small, they will gall and pinch us; but if too large, they cause us to stumble and trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much but wants more. True contentment depends not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too small for Alexander.—*The Lutheran*.

The Hidden Child

By H. L. HASTINGS



HERE is no earthly affection so devoted, steadfast, pure, and true, as that which glows within a mother's heart. And those who rejoice in its possession, and those who lament its lack, give equal witness to the priceless value of this precious boon, and all history and all experience confirm their united testimony concerning it, and recite the most wonderful account of its deep, absorbing power.

One of the most touching tales of maternal affection which we have heard, was related by Dr. Norman McLeod, of Scotland, in an address delivered in Glasgow.

Sheltered from the Chilling Blasts

He said that one cold day in winter a Scottish mother was obliged to cross a bleak mountain with her infant son in her arms. As she ascended the heights the weather grew very cold, and she began to fear that both she and her babe would freeze to death. But she resolved to save the child if possible, and so took her shawl and wrapped it round the little boy, and laid him snugly in a cleft in the rock where the chilling blasts could not disturb him.

The night wore away; the poor woman grew numb, and cold, and stupid, and at last lay down and slept; and in the morning she was found, frozen stiff, and *dead*; while her little boy was warm, and well, and sweetly sleeping in the rocky cleft where a tender mother's hands had laid him down.

A Mother's Love

Such is a mother's love. But how soon this love exhausts its source! This mother loved her child better than her life; but then she could do no more for him, and was forced to leave him to the mercies of a cold and stormy world. But God's love outlasts a mother's; God's pity never fails. And though the loving Christ died for sinners, yet He lives again, and lives to love them still. And Jesus died for that child, as really as his mother died for him; but her love went out in death, while His love triumphed over the sepulchre and followed the child when the mother could watch over him no more.

"That Was My Mother"

And when Dr. McLeod had told this story, an old soldier came forward with tears in his eyes, and said, "That was *my* mother. She died to save *my* life. She hid *me* in the cleft of the rock. I love her, and I now wish to love my Saviour, who, when I was in danger of dying the second death, said to me, 'I will put thee in the cleft of the rock, will cover thee.'"

God's Infinite Love and Mercy

No wonder that the old soldier's heart melted as he heard repeated the story of his mother's love. No wonder that he could not hide his gratitude, but was led to say, "That (Continued on page 26)

The Apostasy in the National Church

Being Chapter VII of "Protestantism Imperilled"

By A. S. Maxwell



AR more serious than the open encroachments of Rome is the amazing landslide towards Romish teachings and practices in the Church of England. During the past half century a tremendous, epochal change has taken place. Whereas fifty years or so ago a Ritualist was an exception, to-day Ritualism is well-nigh the universal rule.

Every Sunday, upon one thousand altars of the Established Church, the Roman mass is celebrated. Out of 24,000 English clergy, 6,300—more than one in every four—belong to societies openly working for reunion with Rome. In hundreds of churches the services cannot be distinguished from those conducted in Roman Catholic places of worship. Candles, incense, pictures, vestments, holy water, Latin prayers, Mary worship, adoration of saints, confession, the eastward position and reservation of the sacrament have all been restored.

Images of Mary and the child, also pictures and images of "saints," are to be found in scores of churches in London and the provinces. The cathedrals have become almost entirely Roman. Mass is celebrated in St. Albans Cathedral, while at Chester the cathedral has a dozen altars, at which masses are held daily and incense burned. At Salisbury mass is conducted in full vestments and Winchester witnesses services of extreme Ritualism.

The late Cardinal Vaughan once boasted of the extraordinary change of view on the part of the Anglican clergy towards Catholic customs, in the following expressive language:

"They who cast out the altar and stripped the Church, have re-erected the altar and refurbished the Church. They who denounced auricular confessions are hearing confessions: they who blasphemed the mass are trying to say mass: they who denied the sacerdotal powers of Rome, claim to possess and exercise those powers. The iconoclasts have replaced the statues of the mother of God and the saints in their niches of honour."—*"The Tablet,"* September 18, 1897.

Upon another and later occasion he made further reference to this remarkable capitulation of the Established Church to the advancing forces of Rome:

"The doctrines of the (R.) Catholic Church, which had been rejected and condemned as blasphemous, superstitious and fond inventions, have been reexamined and taken back, one by one, until the Thirty-Nine Articles have been banished and buried as a rule of faith. The Real Presence, the sacrifice of the mass, offered for the living and the dead—sometimes even in Latin—not infrequent reservation of the sacrament, regular, auricular confessions, extreme unction, purgatory, prayers for the dead, devotions to Our Lady, to her immaculate conception, the use of the rosary and the invocation of saints, are doctrines taught and accepted with a growing desire and relish for them in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for clergy, missions for the people, fasting and other penitential exercises—candles, lamps, incense,

crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitras, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this (i.e. the nineteenth) century."—Quoted in *"The Romanizing Movement in the Church of England,"* by Charles A. Salmond, D.D., 1917.

Besides all this, religious houses are multiplying under regulations indistinguishable from those of Rome. To-day over 5,000 nuns are confined in convents belonging to the Church of England! The Mirfield monks, although avowedly clergymen of the Church of England, openly deny the Protestantism of that Church, advocate auricular confession and "the holy sacrifice" of the mass and teach that monasticism is the great panacea for all the Church's woes. Many Church of England clergymen belong to such organisation as "The Guild of All Souls"—which has for its object the offering of prayers for the dead and masses to get souls out of purgatory—and the "Society of the Holy Cross" and "The Cowley Fathers," both of which are zealous in introducing the confessional.

The colleges belonging to the Church of England are steeped in Anglo-Catholicism. The students of Litchfield Theological College, for instance, are taught, when celebrating Communion, to say: "God who didst will Thy Son . . . to take upon Him our flesh, *which I now hold in my unworthy hands,*" and again: "Regard me, Thy servant, prostrated before Thy Majesty, and *this sacrifice which I have presented before Thee* for the salvation of the faithful, whether living or dead, do Thou regard." (Quoted in "Evangelical Christendom," April, 1925.) Thus are the future clergy of the Church of England being taught to believe the corporeal presence in the communion elements—which is nothing less than transubstantiation, the basis of the mass and the reason for all the ceremony that attends it.

How has this amazing transformation been brought about? How has it happened that the professed Protestant and reformed Church should have become so literally honeycombed with traitors to its articles of faith?

The change has been gradual. Bishop Knox, speaking at the Albert Hall in April, 1925, summed up the main factors in the transformation in the following language:

"The High Churchmen of the seventeenth century were Protestants. Laude on the scaffold said, 'I die a Protestant.' In the eighteenth century the hankering of the Jacobite clergy after the exiled Roman Catholic Stuart sovereigns brought about a modification of language, and a more tender attitude towards the Church of Rome, but never did it go so far as to undermine the teaching of the Church of England. The first stage in the undermining was in the nineteenth century when Newman, in Tract 90, propounded the horrible theory that the Thirty-Nine Articles, while apparently and professedly condemning the teaching of the Church of Rome, really and purposely meant to leave it uncondemned. That position was so much resented by some of the best people of his time, that Newman found the Church of

England impossible and joined the Church of Rome. But his intimate friend Pusey remained behind to reap the harvest that Newman had sown. That was the first stage.

The second stage followed quite logically. The clergy began to teach, some of them, the Real Presence of Christ in the consecrated elements. . . . Then came the third stage. If the Real Presence of Christ is in the consecrated elements, it follows that all the ceremonies, the vestments, ornaments, the incense, the prostration — everything belonging to the Real Presence of Christ on earth in or under the form of consecrated elements—must all be borrowed from Rome. Those who borrowed them were condemned in Convocations, condemned by the bishops, condemned by the courts of law. But still they persevered. The next stage was to interlard our communion service with extracts from the mass, till the service was not recognisable. But a horrid doubt remained. What right had the clergy of the Church of England to offer the sacrifice of the mass? The Ritualists were so uneasy that the matter was referred to the Pope, and the Pope told them that they had no such power. . . . What was the consequence? A revolt against the Prayer Book, a determination, which has been going on steadily ever since, to do away with the Prayer Book and to adopt the whole system of the Church of Rome."

Prayer Book Revision

The proposed changes in the Book of Common prayer, and the measure of support they have received in the House of Clergy, are further definite indications of the extent of the Romanizing movement in the Church of England. Being, as Bishop Knox once called it, a hopeless Protestant book, the Prayer Book is exceedingly obnoxious to the ardent Ritualists. Seeing that it condemns all Romish practices, these men are seeking assiduously either to harmonise the Prayer Book with their illegal actions, or to secure the authorisation of an alternative Prayer Book which will give the sanction of law to their deeds.

As might be expected, the main battle in the National Assembly has surged round the communion service and the nature of the consecrated elements. In 1925, by 103 votes to 98, a resolution passed the House of clergy to the effect that, "the priest may reserve so much of the consecrated gifts as may be required for communion to the sick and others, who could not be present at the celebration in church."

Permission to "reserve the sacrament" implies some inherent virtue in the elements, and is the first step to the legalisation of the whole mass ceremony. Indeed, when this resolution was being discussed in the House, Dr. Darwell Stone, head of Pusey House and a leader of the Anglo-Catholic movement, stated: "I believe it is right that if the reserved sacrament is in our churches it will be found of great help to the private devotion of many people who desire to say their prayers before it."

Having secured permission for a limited reservation of the sacrament, the Anglo-Catholics brought in a proposal for the adoption of the Roman Catholic festival



Topical Press

The Archbishop of Canterbury in his church regalia. He faces a problem in his church as great as any of his predecessors.

of Corpus Christi—under another name. Despite much opposition this also passed the House of Clergy.

Their next step was to introduce a measure for the commemoration of All Souls' Day, intimately associated with the Roman doctrine of purgatory. This too was approved.

Still not content with their victories, they went so far as to suggest that there should be incorporated in the revised Prayer Book a form of service for the "commemoration of the falling asleep of the Blessed Virgin Mary," commonly known in Roman Catholic circles as the Feast of the Assumption. But even some of the Anglo-Catholics were not prepared for this revolutionary proposal, and it was rejected by 107 votes to 47.

Reunion with Rome

If anyone still doubts the main objective of the Anglo-Catholic movement, he needs but to read some of the literature issued by that body. Some of their publications are startling indeed to those who, perhaps, meet them for the first time. Not only do they circulate text-books on such subjects

as "The Confessional," "Purgatory," "The Sacrifice of the Mass," "Mary and the Saints," "Apostolic Succession," "The Use of the Rosary;" in some of their publications they boldly advocate submission to the Pope.

"Whither Goest Thou?" is the title of a leaflet written by Father Vincent McNabb, O. P., and sold at the church of St. Magnus the Martyr, London Bridge, an edifice belonging to the Church of England. The author answers his own question by quoting Paul's words in the book of Acts—"Towards Rome." (Acts 28:14) Although himself a Roman Catholic, he reveals a wide knowledge of the Anglo-Catholic movement and makes quite plain what is the main objective of the whole movement. He says:

"Many times in the course of the Catholic movement have attempts been made to establish a possible halting ground on the road of Catholic progress, which would not involve the acceptance of the Holy See. It is possible that we are faced in the immediate present with the final effort to side-track the movement. . . . Such an attempt needs to be strenuously resisted and its fallacious character exposed, if Catholic reunion is to be furthered. *We shall need to make it clear that if any adjective is needed to qualify or describe our Catholicism, our past history and present position alike proclaim that that adjective can only be 'Roman.'*

. . . More especially, it will become necessary openly to put aside everything originally emanating from State authority in England which conflicts with the practice of the Universal Church. Thus, the State Book of Common Prayer will need, not only to be 'improved' in accordance with current 'Anglo-Catholic practice, but displaced, as opportunity offers, and the lawful Church rites and services substituted; a principle which holds good, not only with reference to the mass, but to the administration of the sacraments generally. Nor can we consistently attempt to retain peculiar practices of the post-Reformation church, such as the use of the vernacular in the mass, or communion under both kinds, simply because their abolition will mean difficulty and conflict."

Further on in this same treatise, Father McNabb makes the following significant statement: "A large and growing number of the younger clergy, and of the present generation of ordinaries have no other desire than to obey the Holy See in all these respects, and the laity are fast coming to appreciate the true position. . . . There will necessarily be a transitional stage, varying in different parishes, but the final goal ought steadily to be kept in mind, and rapid and constant approximation be made towards it Sooner or later, there must come the formal approach to the Holy Father. . . . and we must recognise the fact that we approach the Holy Father, not as bargainers, but as suppliants."—"Whither Goest Thou?" pp. 22, 23.

Illustrative of the hankering of certain of the clergy after submission to Rome, was the telegram sent to Pius XI through the Cardinal Archbishop of Westminster during the great Anglo-Catholic Congress in London, 1923. The telegram read: "Sixteen thousand Anglo-Catholics in congress assembled offer respectful greetings to the Holy Father, humbly praying that the day of peace may quickly break." Later, during the same meeting, the Bishop of Zanzibar, in the course of an address, stated: "We wait patiently till the Holy Father and the Orthodox patriarchs recognise us as of their stock."

Following closely upon these approaches towards the Papacy came the announcement of the secret meetings between certain Anglican ministers and Cardinal Mercier at Malines in December, 1923. Great was the stir throughout the country when it was announced by the Archbishop of Canterbury that these meetings had been in progress over a period of two years, and that their objective was to discover some means of reunion between the Anglican and Roman Churches.

Again in May, 1925, another conference was held for the same purpose. In a letter addressed by Cardinal Mercier to the Catholic newspapers of Belgium on May 18, 1925, it was stated: "A party of Anglicans under the patronage of the Archbishops of Canterbury and York are coming to Malines. They will meet a group of Catholic theologians with a view to discussing the problems of Anglo Catholic union."

As to Rome's attitude towards reunion, this was aptly stated by one of her leading writers not long ago: "The door to Rome is wide open, but the heretics must enter one by one."

The Coming Crisis

From the facts brought together in this chapter it is clear that the Church of England is indeed facing the greatest crisis in her history. In the words of Sir Thomas Inskip, K.C., M.P.:

"A crisis is coming in the Church of England. It is coming to a head before our eyes, and before another two or three years have passed we will have reached what has so often been spoken of as the parting of the ways, and decisions will have to be taken which will determine the future of the Church, and probably of the State, and it may well be, of the Empire."

"As those who love their church," says Sir William Joynson-Hicks, Home Secretary and President of the National Church League, "we cannot but feel grave anxiety in looking forward to the immediate future. The plain fact is that determined effort is being made to undo the work of the Reformation in the Church of England. . . . The duty of loyal churchmen is clear. We are not at liberty to barter the heritage of truth which has come down to us."

Bishop Knox, supporting a resolution protesting against the Ritualistic practices adopted by many of his fellow-clergymen, stated recently at the Albert Hall: "Nothing but a sense of the overwhelming danger which is hanging over our Church would have induced me to be a speaker to this resolution."

On the 30th of April, 1925, an important manifesto entitled, "A Call to Action," was issued over the signatures of 130 leading Churchmen, both clerical and lay. Among the signatories are bishops, deans, canons, rectors, presidents of university colleges, head masters of public schools, editors of important papers, and members of Parliament. The manifesto, after calling attention to the proposal in the House of Clergy to reinstate the festival of Corpus Christi and the Feast of the Assumption, goes on to say:

"The fact that both were strongly supported, and one of them actually passed, in the House of Clergy, compels us to recognise a crisis which threatens to change the character of the English Church. For it means that Anglo-Catholics, having for years successfully defied authority, are now claiming to wield it, and to impose their will upon the Church as a whole. That they will succeed in their present enterprise we do not believe. But unless English Churchmen read the signs of the times and rouse themselves from their supine tolerance, the disaster which now threatens is likely to overwhelm us."

It is clear from this important manifesto that there are yet seven thousand in England who have not bowed the knee to Baal. These are determined by every lawful means to resist the Roman invasion. Meanwhile the Catholic party was never more determined to carry the Church, with its services, buildings, and endowments, over into the fold of Rome. The battle is joined. Before us lies a religious struggle unparalleled in history. And let no one think that he will be unaffected by the conflict; that because he is a Nonconformist it is none of his concern; that he can stand idly by as a watcher of the strife. That which affects the Church of England affects every person in the realm. Rome seeks not local triumphs only; she dreams of complete dominion; and her conquest of the National Church will be but her first important step towards the realisation of her supreme purpose—"to subjugate and subdue, to bend and to break, the will of an imperial race."

(To be continued)

Some Things Science Doesn't Know

(Continued from page 4)

gregariousness a reasoned organisation of family, society, and nation. To any instinctive pleasure in pleasant sounds, or any biologically advantageous use of them, he adds a highly technical development of music; he possesses not only a marvellous capacity for its creation but a marvellous spiritual appreciation of it. He does not stop with a biologically useful development of speech and writing and picture-making, but he produces a great literature of prose and poetry, and interminable galleries of painting and sculpture. He goes far beyond the biological demands of protection and comfort in building houses; he erects cathedrals and architectural memorials to satisfy a dominating desire to worship a God in heaven and to glorify human demi-gods on earth.

How little, how restricted, seem the explanations of the mechanist-biologists and the behaviouristic psychologists of some of the simpler phases of human physiology and psychology, in the face of the glorified capacities of mankind in the fields of societal organisation, of art and literature and mathematics and logic and religion! It is in the realm of what science doesn't know that lie all these human capacities which really distinguish and define the very thing that humanness is. It is not being a vertebrate and a primate: it is not his zoological characteristics and a classification, known to science, that define man

but it is his attributes that science doesn't know about that really make man man.

And equally great progress has been made in developing applications of biological knowledge for the benefit of human welfare. Think of the startling advances in recent years of the applied biological sciences of medicine, sanitation, agriculture, forestry, and applied psychology with its powerful new light on problems of education, criminology, vocational selection. The scientific men who are stressing to-day in speech and writing the importance of the new information that the science of human biology has to offer the sociologist, the teacher, the jurist, and the statesman are fully justified in their insistence that this new information must not be disregarded. They are not justified only at those times when they give the impression, as some of them do, that science knows more than it really does about human life; that science alone can guide us in our individual and societal behaviour.

In a recent magazine article about a well-known scientific friend of mine the author quotes this friend as explaining, in answer to the question: "What is science doing for you and me?" that "Science has enabled man to travel fifty times as fast, accomplish a hundred times as much work in a day, lift a weight a thousand times as heavy, and make his voice heard ten thousand times as far as he could without science." Which is all very exciting and interesting. But another answer of a different sort, but also true, could be given. It might run like this:

Science has not enlightened me to any satisfactory degree about my consciousness or my conscience; has not told me why I can compose or play or deeply enjoy music—except that it says part of the reason is that my father or mother or other ancestors could, that is, that I inherit this capacity, which is only pushing the original question back to be asked about the musical ancestor. Science has not told me why I love my little girl so extravagantly; nor why I can write poetry—if I can; nor, and perhaps this is the question I put to it most insistently and most want answered, whether I have an immortal soul or not.

What does science, what does the student of human biology, have to say to us about immortality? The answer is, in effect, *nothing*. Science describes to us the fact of bodily death. It follows the fate of the lifeless body in distressing detail. But whether this ends the human—or for that matter the plant or animal individuality science does not know. While some hardy scientific men declare that it does, science as a whole takes the agnostic position. *Ignoramus*.

Research is making great conquests. We are cumulating knowledge rapidly. And all such cumulation, passed on by social inheritance to successive generations, makes possible further cumulation more rapidly and more comprehensively. No wonder scientific men, as they survey the conquests already made over ignorance, and those now making, proudly make large claims of final victory over all the still unknown. And the

general public, already greatly impressed—and rightly so—by the actual large achievements of science, inclines a sympathetic ear to these claims.

But as a scientific man, and one proud of the achievements of science so far and certain of further and perhaps even more striking achievement by it in the future, I want to express a scientific doubt about the probability of science some day knowing everything. It would, indeed, be a sad day for science if such a day were to come, because the joy of science is not in knowing but in finding out. There is much joy, then, ahead for scientific workers, for there is so very much that science doesn't know now.

The only thing we know about many things in human life is that they are attributes of human beings and of human beings alone. By such attributes are we really distinguished from other creatures. We are arisen from other creatures, but we are different from them. We are like them in structure and physiology, and share with them certain psychological possessions. But we are different from them in possessing capacities unique with us. And these unique capacities are the greatest things in life. I believe that most scientific men recognise them as such, recognise them as greater than that very great thing, science itself.

Outside of science is religious belief. Science has been often pictured as intolerant of religion, even subversive of religion. It should not be. There are bigots both among scientists and among those of religious faith. These bigots make dogmatic and irritating declarations. They condemn each other to purgatory. One group keeps the home fires of the Inquisition burning; the other would gladly try the effects of experimentally submitting a Bryan to the temperature of absolute zero. Neither group helps anybody to any understanding.

Scientific men may be ardent apostles of Jesus or Mohammed; some are. Religious leaders may welcome every new advance of science; some do. Science may be truth and so may religion. Science and religion coexist. Both are realities in human life. They should not be looked on as antagonistic or as displacing each other. They should be looked on as complementary. A full human life includes both, depends on both.

The cause of things may be called God; the manner of things, science. Science has never explained ultimate cause. It doesn't know ultimate causes. It explains much of the course of things, whose existence it accepts because it *sees* them exist. It is gratifying that science knows as much as it does. It is unfortunate when its too narrow-minded devotees claim that it knows more than it does. And it is wholly unnecessary for the glorification of science, and entirely unconvincing, for any such devotee to claim that it will sometime know everything.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

THE AMATEUR PHOTOGRAPHER

Fixing and Washing



IN the last article we dealt principally with the development of the film or plate, and very briefly with the fixing and washing.

We have previously seen how a developer acts on those portions of the negative which have been affected by the light, leaving untouched those portions which have not been so affected. These latter portions still contain silver bromide which is sensitive to light.

If we examine a film or plate after development we find a black silver image and apparently underneath it a white deposit. The object of fixing is to get rid of this white deposit, which is soluble in Hyposulphite of Soda.

Fixing must be thorough and it is advisable to leave a film or plate in the fixing bath for at least ten minutes. Under-exposed films or under-developed films require a longer time to fix than those which are fully exposed and fully developed. The reason for this is because there is more silver bromide to dissolve out.

The first action of Hypo on this silver bromide is to form a compound which is insoluble in water but soluble in Hyposulphite solution. This is an extremely strange chemical phenomena. The idea that a substance can form another substance soluble in itself may appear very strange, but is nevertheless quite true, and hence it is essential that fixing must be thorough. If a negative is improperly fixed this insoluble compound will subsequently give trouble. In the first place it is slightly sensitive to light and will in time cause the negative to appear patchy and stained, and may possibly cause subsequent deterioration.

An acid fixing bath is always recommended for plates and films, which can be made up by adding half an ounce of Potassium Metabisulphite to the ordinary Hypo bath of four ounces to twenty ounces of water. After the plate has been in this bath for two or three minutes it may be examined by a weak white light but care must be taken in so doing, that damage is not done to any other unexposed or undeveloped sensitive material lying about. It is not meant that the plate or film should be taken out and examined in daylight or exposed to white electric light.

Washing is also a serious matter. It is often viewed as a process which can be left to look after itself, and providing the arrangements are satisfactory this may be done. The object of washing is to free the film or plate of Hypo which it carries over from the fixing bath. In the first place Hypo solution is heavier than water and consequently it will leave the gelatine emulsion and sink to the bottom of the washing dish. (Continued on page 27)



Companionship With Children

TOO much can not be said concerning a real companionship between parents and children. I emphasize the "real." Those fathers and mothers who have practiced this companionship through their children's unfolding years seem almost to hold them in the hollow of their hands. Those fortunate young people simply do not want to do the things which would grieve or distress the ones they love best, and in addition are so well equipped with vital interest in the better and finer aspects of life that the less desirable makes no effectual appeal. I have seen this happen over and over again; and one mother of five splendid children said it was as certain as that two and two make four. Given this real companionship by their parents and a mutual sharing of the best things in the home, books, music, art, nature, and humanity during eighteen or more plastic years, children are bound to turn out well.

This sort of companionship is no casual or haphazard thing. The parents who realise its value and mean to have it at any price are willing to play, really play with their babies, to keep on playing with the little ones, to give hours of time to the older ones, and to live on such friendly terms with their children from the beginning that spontaneity, originality, initiative, and enthusiasm are never repressed. Tender love, real living sympathy with the child's point of view, active participation in whatever interests him, doing things together, these are the precious secrets of those parents whose children when grown are still their dearest friends.

It is from the first a question of being willing to pay the price. When one sees on every hand boys and girls whose friends and interests are all outside of home, who seem entirely at liberty to choose their own occupations and amusements and inclined to select those which are not only questionable but often desperately dangerous, and contrast them with those others of whom we have been speaking, one is forced to conclude that many parents have purchased self-indulgence for themselves at a terrible cost.

"Where are their parents? What are they thinking of?" How often do we hear this said to-day as we gaze upon the girls and boys who are on the streets, in the restaurants, at the shows, in the automobiles; as we read the horrors in our daily papers, as we listen to tales of disgrace and disaster.

It does not matter much where they are now. It is too late. Their great chance is gone for good and all. But years ago these parents were spending hours upon themselves which should have been passed in companionship with their children. What would they not give now for that companionship and the influence which can be bought only at that price!

But, oh, you fathers and mothers of little children, don't let your opportunity slip! Now is your great chance! Fill the golden hours of your children's early years with all sorts of work, play, projects, excursions, reading and study together. Live with your children. It was long ago that Froebel cried, "Come, let us live with our children!" and never was his reason for so doing so clear to our minds as in these latter days. Do not say that you are too busy, or that the labour of providing food and shelter for them prevents. Let them share, according to their years, in the family work, the family responsibilities and even the family income. Remember that companionship means participation. You can make work a frolic or an unwelcome drudgery to them; it is for you to choose. All depends on the spirit in which the necessary things are done. Even be thankful that your means are restricted, for then your problem will be a simpler one than if you had all the money you wish you had. Necessity is an able assistant to any sort of teacher, and, besides, it is you the children want rather than the things you think you would like to give them.

KATHERINE BEEBE.

Father on a Strike

"WIPE your feet, papa!" called the eldest daughter as, wet and muddy, her father stumbled up the steps to the front porch. "Papa" accordingly shuffled his feet diligently on the wire mat; then he stepped on a strip of carpet on the porch, and by contorting himself into strange shapes, wiped the edges of his soles comparatively clean.

"Don't hang your wet coat there!" called his wife. "The water will ruin that chair." Accordingly, papa gathered up his rain coat and carried it to the bathroom.

"O mamma," wailed the youngest daughter, "look at the mud he's leaving on the stairs; and I just washed them myself!" But papa, standing on one foot and hopping about like some damp, gigantic stork, was putting on his slippers in the bath-room. Then he changed his clothes and came downstairs.

"Did you change your clothes, dear?" inquired his wife sweetly, while she looked at the chair in which he sat with speculative eyes. Papa growled and turned over a sheet of his paper, for he knew all about that question.

Presently he yawned and rose. He walked over to the sofa heaped with pillows, and lay back luxuriously just as the middle daughter came in.

"O papa," she said, "you're spoiling the sofa pillows! You're lying right on them!" Papa sat up.

"What's the sofa for?" he asked mildly. By this time his wife had come in, and was standing by the side of her indignant daughter.

"Certainly not to treat it as you're treating it," she said. "If you want to take a nap, why don't you go upstairs and lie down on our bed?" Papa rose.

In a voice no louder than usual, but with something in it that the family had never noticed before, father addressed the assembled women.

"Take those pillows up to your rooms!" he said. "This sofa is going out to the woodshed. There's no room here for useless things." He dragged it out, and left consternation in his wake.

"What do you mean?" demanded his wife. Papa looked at her, and she began to grow uneasy, although he did not say anything.

"Go up in the bathroom and get my raincoat and shoes!" he directed, "one of you girls, I don't care which." The girls looked at each other.

"Go!" said papa. The youngest daughter went. Then papa sat on the sacred chair and put on his shoes. The slippers, one inside the other, he handed to the oldest daughter.

"Take them to the bathroom," he commanded. The oldest daughter started. Then she started to say something, but thought better of it, and taking the slippers, departed, holding them as if they might bite.

"Now," said papa, "I'm going down to the office. You can pack up what you like. We're going down to store this truck and go to a hotel."

"Why, papa!" It was a chorus of alarmed voices. But papa was firm.

"One thing is certain," he said; "we are through with this foolishness. Either you'll make this place homelike, beginning tomorrow morning, or we stop housekeeping. That's all."

Then he departed in the rain. When he returned, his slippers were in the hall, and his favourite chair, with the evening paper on it, was stationed under the light. The family had gone to bed.

Papa put on the slippers, placed his feet on a chair, and began to read.—*Galveston News.*

THE overestimate of youth is a phase of weakness. The disposition to lament its passing is an evidence that one has not found the secret of a happy life.

Youth is the time of enthusiasms, bright hopes, and hot desires. The tendency of the immature mind is to consider these things the best part of existence.

If we are fortunate enough to acquire any wisdom as we grow older, we find that contentment does not lodge in these things, but is a prize to be gained by the normal uses of our will, our intelligence, and our skill in self-mastery.

The sentiment which crops out so often in poetry and in novels, that the joy of life's morning is all that is worth while, is closely akin to cynicism; for it leads to cynicism and to despair when the early period is once past.

The impression you get from the average novel is that the interesting part of life is over when the young people are married. As a matter of fact, the best part of life ought to be after fifty.

We begin life as young animals. We ought to wind it up as great spirits. And age is better than youth, precisely as an intelligent human being ought to be happier than an unthinking animal. . . .

The average family is dominated by the children. This is bad for them and for everybody else. It makes them intolerant, selfish, and disagreeable. And it reduces their parents to a state of peonage.

The truth that every parent ought to know, is that if a child's youth is to be a permanent asset in his life it must be made a period of discipline rather than of self-indulgence.

No one wants to go back to the heartless, callous, and unsympathetic system of treating children. They should have their full portion of love, appreciation, and understanding. But at the same time they should be made to realise that life is not a matter of having a good time.

It is a matter of self-mastery, of honour, and of heroism. Such qualities alone bring permanent happiness. And such qualities do not grow in a soil of continual indulgence.

It is not a choice between whether one shall be happy when he is old or when he is young. It is rather an intelligent taking up of the problem how to govern the pleasures of all our days with temperance as to make one's whole life worth while.—*Selected.*

If You Would Keep Peace in the Family

1. DON'T listen to talebearers. Whether it is the children or the servants who like to carry tales, discourage it.

2. Remember the things you are prone to forget, and forget the things you are prone to remember.

3. Keep the children busy. The happiest home is always the busiest one. The idle child is never happy. The busy child never annoys you with pleas for amusement. Make each child bear a portion of the responsibility of the home.

4. Remember that you were young once. Get back the view point you had when you were young. What seems trivial to you now was very serious when you were a child. Remember that.

5. Don't allow teasing. When the older brothers and sisters mimic and tease the younger ones, you can make up your mind that your home will shortly be turned into a place of torment for the younger ones and a place of annoyance for you.

6. Discourage borrowing among the children.

7. Make regularity rule in your home.

8. Allow the children to feel that the home is as much theirs as any one else's, and therefore they can invite folks there.

9. Demand the same (if not greater) courtesy in the home as that which the children show to outsiders but so frequently neglect to show toward the home folks.—*Selected.*

Dicky Smiley's Birthday

DICKY Smiley was eight years old when all these things happened that I am going to tell you; eight years old, and as bright as a steel button.

He had once a good, loving papa like yours, when he was a tiny baby in long white clothes; but the dear papa marched away with the blue-coated soldiers one day, and never came back any more to his little children; for he died far, far away from home, on a green battlefield, with many other soldiers. You can think how sad and lonely Dicky's mamma was, and how she hugged her three babies close in her arms, and said:

"Darlings, you haven't any father now, but the dear God will help your mother to take care of you!"

But Dicky was a good little fellow and helped his mamma ever so much, pulling out bastings from her needle-work, bringing in the firewood and shavings from the shed, and going to the shop for her butter and potatoes and eggs. So one morning she said:

"Dicky, you have been such a help to me this summer, I'd like to give you something to make you very happy. Let us count the money in your bank—you earned it all yourself—and see what we could buy with it. To be sure, Bess wants a waterproof and Dot needs galoshes, but we do want our little boy to have a birthday present."

"Oh, mamma," cried he, clapping his hands, "what a happy day it will be! I shall buy that tool-box at the shop round the corner! It's such a beauty, with a little saw, a claw-hammer, a chisel, a screw-driver, and everything a carpenter needs. It costs just four shillings, exactly!"

Then they unscrewed the bank and found a little less than four shillings, so that it would take only two pence more to buy the tool-box. Dicky earned that before he went to bed, by piling up wood for a neighbour; and his mamma changed all the pennies into two bright florins that chinked together joyfully in his trousers pocket.

The next morning he was up almost at the same time the robins and chimney-swallows flew out of their nests; jumped down the stairs, two at a time, and could scarcely eat his breakfast, such a hurry as he was in to buy the precious tool-box. He opened the front door, danced down the wooden steps, and there on the curb in front of the house stood a little girl, with a torn frock, no shoes, no hat, and her nut-brown curls flying in the wind; worse than all, she was crying as if her heart would break.

"Why, little girl, what's the matter?" asked Dicky, for he was a kind-hearted boy, and didn't like to see people cry.

"Oh, I've lost my darling little brown dog, and I can never get him back!"

"Why, has somebody poisoned him—is he dead?" said Dicky.

She shook her head.

"No, oh no! The pound-man took him away in his cart—my sweet little bit of a dog; he has such a cunning little curly tail, and long, silky ears; he does all kinds of tricks, and they'll never let me in at home without Bruno."

Now the pound, children, is a very large place somewhere near the city, with a high fence all around it, and inside are kept colts and horses, the little calves and mother cows, and the sheep and goats that run away from home, or are picked up by the roadside. The pound-man rides along the street in a big cart, which has a framework of slats built over it, so that it looks something like a chicken-coop on wheels, and in it—some of you have seen him do it—he puts the poor dogs that haven't collars on, and whose masters haven't paid for them. The dogs are killed if nobody comes for them.

"Well," said Dicky, "let us go and see the pound-man. Do you know where he lives?"

"Yes, indeed," answered the little girl, whose name was Lola. "I ran behind the cart all the way to the pound. I cried after Bruno, and Bruno whined for me, and poked his nose between the bars and tried to jump out, but he couldn't. It's a pretty long way there, and the man is as cross as two sticks."

But they started off, and on and on they walked together, Dicky having tight hold of Lola's hand, while she told him about the wonderful things Bruno could do; how he could go up and down a ladder, play the fife and beat the drum, make believe to go to sleep, and dance a jig. It was by these tricks of his that Lola earned money for her uncle, with whom she lived; for her father and mother were both dead, and there was no one in the whole world who loved the little girl.

When the two children came to the pound and saw the little house at the gate where the pound-man lived, Dicky was rather frightened and hardly dared walk up the steps; but after a moment he thought to himself, "I won't be a coward; I haven't done anything wrong." So he gave the door a rousing knock, for an eight-year-old boy, and brought the man out at once.

"What do you want?" said he, in a gruff voice, for he did seem rather cross.

"Please, sir, I want Lola's little brown dog. He's all the dog she has, and she earns money with him. He does funny tricks for two pence."

"How do you think I know whether I've got a brown dog in there or not?" growled he. "You'd better run home to your mothers, both of you."

At this Lola began to cry again, and Dicky said quickly: "Oh, you'd know him soon as anything,—he has such a cunning curly tail and long silky ears. His name is Bruno."

"Well," snapped the man, "where's your money? Hurry up! I want my breakfast."

"Money!" cried Dicky, looking at Lola.

"Money!" whispered little Lola, looking back at Dicky.

"Yes," said he, "of course! Give me four shillings and I will give you the dog."

"But," answered Lola, "I haven't a bit of money; I never have any."

"Neither have—" began Dicky; and then his fingers crept into his trousers pocket and felt the two silver florins that were to buy his tool-box. He had forgotten all about that tool-box for an hour, but how could he—how could he ever give away that precious money which he had been so long in getting together, one penny at a time? He remembered the sharp little saw, the stout hammer, the cunning plane, bright chisel, and shining screw-driver, and his fingers closed round the money tightly; but just then he looked at pretty little Lola, with her sad face, her swollen eyes and the brave red lips she was trying to keep from quivering with tears. That was enough; he quickly drew out the silver coins, and said to the pound-man:

"Here are your four shillings—give us the dog!"

The man looked much surprised. Not many little eight-year-old boys have four shillings in their trousers pocket.

"Where did you get them?" he asked.

"I earned every penny of it," answered poor Dicky with a lump in his throat and a choking voice. "I brought in coal and cut kindlings for most six months before I got enough, and there ain't another tool-box in the world so good as that one for four shillings—but I want Bruno!"

Now Bruno was so tired with running from the pound-man, so hungry, so frightened, and so hoarse with barking that he had gone to sleep; but when he heard Lola's voice, he started up, and out he bounded half awake—the dearest, loveliest little brown dog in the world, with a cunning curly tail sticking up in a round bob behind, two long silky ears that almost touched the ground, and four soft white feet.

Then they were two such glad children, and such a glad little brown dog was Bruno! Why, he kissed Lola's bare feet and hands and face, and nearly chewed her apron into rags, he was so delighted to see his mistress again.

Then Dicky and Lola walked back home over the dusty road, Bruno running along beside them, barking at the birds, sniffing at the squirrels, and chasing all the chickens and kittens he met on the way, till at last they reached the street corner, where Lola turned to go to her home.

But what about Master Dicky himself, who had lost his tool-box? He didn't feel much like a smiling boy just then. He crept in at the back door, and when he saw his dear mother's face in the kitchen he couldn't stand it a minute longer, but burst out crying, and told her all about it.

"Well, my little son," said she, "I'm very, very sorry. I wish I could give you two more florins, but I haven't any money to spare. You did just right to help Lola find Bruno, and buy him back for her, and I'm very proud of my boy; but you can't give away the florins and have the tool-box too. So wipe your eyes, try to be happy, and take a piece of nice bread and sugar."

After a while he wanted to wipe his sticky, sugary little mouth, and as he took his clean handkerchief out of his pocket, two shining, chinking, clinking round things tumbled out on the floor and rolled under the table! What could they have been! Why, his two silver florins, to be sure. And where in the world did they come from, do you suppose? Why, it was the nicest, funniest thing! The pound-man was not so cross after all, for he thought Lola and Dicky were two such kind children, and Bruno such a cunning dog, that he could not bear to take Dicky's money; so while the little boy was looking the other way the pound-man just slipped it back into Dicky's pocket without saying a word. Wasn't that a beautiful surprise?

So Dicky ran to the corner shop as fast as his feet could carry him, and bought the tool-box.

Every afternoon he has such a pleasant time playing with it! And who do you suppose sits on the white kitchen floor with Dot and Bess, watching him make dolls' tables and chairs with his carpenter's tools? Why, Lola, to be sure, and a little brown dog too, with a cunning curly tail turned up in a round bob behind, and two long silky ears touching the floor. For Dicky's mamma had such a big heart that I do believe it would have held all the children in the world, and as Lola's uncle didn't care for her the least bit, he gave her to this mamma of Dicky's, who grew to love this little girl almost as well as she loved her own Dicky and Dot and Bess.—From "The Story Hour."

Is the Science of the Bible Wrong?

(Continued from page 8)

is contained all we have so far learned of physiology and the growth of the human body. Volumse could be and have been written illustrating that one short sentence. Again, how could Moses, a warrior, a lawgiver, know what medicine after 3,000 years is just beginning to appreciate, but which it has by no means surpassed?

When Job (Job 10:10-12) tells us that he was formed, first skin, then flesh, then bones, then sinew, and finally life at birth, he described exactly what modern embryology has only recently learned to be the true order of foetus development.

Now, do not understand me to assert that the Bible is concerned to teach the details of science. Nevertheless science would have been immeasurably advanced had it accepted as the starting point of its investigations the Bible statements I have quoted. For instance, had medicine-3,000 years ago, begun to study the human body on the basis that "the life of the flesh is in the blood," it is impossible to imagine how much farther along we would be in therapeutics than we are now.

Science solves not one of the questions of life and death. It tells us not whence we came nor whither we go. It can not tell why we are here, nor why we die. The thousands of volumes of science do not help the soul on its deathbed. The fact that water is composed of the two gases, hydrogen and oxygen, in the proportion of two to one, does not alleviate the sorrow of a mother's heart as she buries her first-born. The science of salvation is the greatest of all sciences.

HERALD OF HEALTH

Keep A Health Budget

By Elisabeth Cole

THERE is no question but that the Federal budget works. We see and hear favourable comments about its efficiency published or spoken nearly every day. There is no question but that a health budget works, also.

In keeping the health budget a man or woman is putting by a nest egg for the rainy day without which any money budget, however carefully followed, will be useless. For what does it matter if, after years of careful planning to live economically and successfully, a person's health fails? All the riches of Croesus in the latter years of life are of no use unless one has health to enjoy their benefits. For after all, health is at the basis of all enjoyment of life.

As you portion out your yearly income, devoting so much money to housing, so much to food, to clothing, to charity, to amusement, so should you portion out your health budget. A happy comfortable home for one's self (and, if fortunate, for one's family) is the goal toward which everyone primarily is working. And to keep this home comfortable and in excellent condition, repairs and improvements are constantly demanding their share of the money budget.

In planning the health budget you will center everything about the body home—after all, everyone's real home. First you must know just what sort of a home your body is. Can it give the proper amount of service? Can it compete with other homes about it? Or do its boards squeak, its windows rattle, does its roof leak or its ceilings cracked and its attic untidy with the accumulation of years of neglect? The best way to find out about its condition is to have a thorough overhauling of your body by a good doctor. If he finds any boards that are rickety, such as a weak heart, a poor liver, bad tonsils or teeth, you can take care of them before real trouble occurs.

Then as you allow so much of the money budget for lighting, heat and fuel, so must you put thought (for the health budget requires thought rather than money) into planning the fuel for the body. Food is the fuel that keeps it running. Eat the right foods as conscientiously as you buy the best wood or coal. Plenty of leafy vegetables; more protein if you are doing hard physical labour than if you have work that keeps you confined to a desk; fruit to keep the digestive apparatus functioning properly; milk, bran or whole wheat breads; well-cooked cereals and enough sweets to

add variety, but not too much to make you flabby.

Fresh air is a big part of the health budget. That is indirectly associated with practically every other item. Fresh air day and night helps to keep every part of the body working well. It is a cleanser, a purifier, and without it one's home would become as dusty and musty as the old-time unopened "guest chamber." Not only the lungs need the fresh air, but every part of the body responds to this tonic and will give better service. Fresh air is a sickness preventive and is cheaper than any other medicine. Especially at night in the bed-rooms should windows be opened wide to allow the outdoor air to do its work.

Rest is also most essential. Just as we know we must oil our lawn mowers, put grease in our motor's oilcups, so must we keep lubricating our systems. Everybody needs rest to keep his body engine running. Edison, who claims he can live on but a few hours' sleep at night often rests on a couch at intervals during the day. When there has been a strain either mental or physical the body needs more rest. Try going to bed earlier when the office or business has seemed particularly trying. Mother, go to bed earlier when the children or housework have given you a difficult day. The next day's efficiency will be doubled.

Exercise should be in the health budget. Exercise keeps every muscle in good working order and, if only a mile walk a day is possible, that is better than nothing. The more exercise in the sunshine and fresh air the better will be the physical service rendered in later years.

Play is also necessary, for this is stimulating when taken at the proper time and is of the right kind. Play, moreover, is mental relaxation. Anything that is of mental benefit is pretty sure to be of physical help, too, for a happy contented mind can often buoy up a tired-out body.

These are a few of the main items in the health budget. They will practically guarantee happiness for later years and for that reason, if for no other, they are closely linked with the money budget. As one works toward a goal in money so can one work toward a goal in health. Prevention is far better than cure, just as a nest egg is better than poverty.

"OUR words have power only when they accord with our thoughts; and our thoughts have reality and depth when accompanied by a life in harmony with them."

HEALTH NEWS AND VIEWS

From "Hygeia"

Numerous Factors May Aid in Causing Boils

BOILS are the result of nature's defense against harmful bacteria. When bacteria enter through a break in the skin, the white blood cells form a barrier around them to prevent their spreading into the blood and causing severe illness or possible death.

There are a number of causes of boils. Friction is the commonest, pricking at the skin is another. Uncleanliness, lowered resistance, working in cold, damp rooms are other factors. Chronic constipation, infection in teeth, tonsils or sinuses may make a person susceptible to them. Too much sugar in the diet is sometimes a cause.

One should not tamper with boils. Squeezing them destroys the protective wall around them and permits the bacteria to enter the rest of the body. Pricking with a pin is apt to cause further infection. Patent medicines and tonics to "purify the blood" will not help and may do harm. They should be avoided.

May Prevent Lockjaw by Prompt Treatment

Prompt cleansing of the wound with adequate antiseptics is of chief importance in preventing lockjaw.

The development of symptoms of the disease demands the prompt use of the antilockjaw serum. However, it does not develop sufficiently often to warrant giving it to every one who is accidentally wounded. In one group of steel plants only two cases of lockjaw developed out of 300,000 open wounds treated in fifteen years.

Modern Surgery Rests On Discovery of Ether

Before the discovery of anaesthesia, surgery was a horror; the major operations were left to quacks or barber surgeons, and the physicians stood by, helpless. Since the beginning of medical history, the records show a never ending search for some means of alleviating pain. Many drugs and fumes, incantations, mesmerism, and pressure on important nerves and blood vessels were all used in an effort to find an anaesthetic.

Finally, in the latter part of the eighteenth century, through the chemical discovery of hydrogen, nitrogen, oxygen and nitrous oxide, the way was found for scientific anaesthesia. In 1842, Crawford W. Long first used ether as an anaesthetic for a surgical operation. It had previously been used for demonstration purposes only, finding great favour as an amusement among the students of the day.

The story of Long's discovery is told in *Hygeia* for July by Dr. Hugh H. Young, who spoke as a representative of the medical profession of America at the recent unveiling of a statue of Dr. Long in Statuary Hall, Washington, D. C.

Lepers Well Cared for At National Institution

With only 1,200 lepers in the United States to-day, the disease may be easily controlled, according to *Hygeia*.

When the first institution for lepers was founded in Louisiana, it was necessary to transport the sufferers to it at night, because of the hysteria aroused at the mere presence of a leper in any community. Now this institution has passed into the hands of the federal government, and about 425 patients are cared for there according to the latest scientific methods.

A system of parole is kept, so that after repeated examinations a patient who has improved and is free from the germs of the disease may be released from the institution. He is kept under observation for a period of years before securing his final release. In the meantime, investigations of the methods of the treatment of the disease continue to be made.

Tempting the Appetite of Sick or Invalids

A restaurant man once said he could sell any kind of a salad if it had a maraschino cherry on it. This same principle of adding gay, decorative touches to the invalid's tray is emphasized by Lulu G. Graves, consultant in dietetics, in *Hygeia* for July.

More important than an attractive tray, even, is variety in the method of preparing and flavouring various familiar foods. Cream, beef juice, or the beaten yolk of an egg will make gruel tasty. A tablespoon of orange juice, grape juice, chocolate syrup or coffee adds much to milk, when it must be taken in large quantities and becomes tiresome.

Salads and desserts afford an opportunity for adding a dainty touch to the tray and for regulating the food value of the meal. Fruit, gelatine and whipped cream may be used in many ways and are both pleasing and nourishing.

The fact that a food is good for the patient or appeals to others may be of no consequence if it does not appeal to him. Ingenuity and originality, combined with well prepared, wholesome foods, are necessary in order to tempt the patient to eat.

Eggs, which may be prepared in many ways and served at any meal, should be cooked very carefully so that they are tender. Whether the egg is cooked in the shell or out of it (poached), the water should not boil after the egg is in it. A cooked egg that is tender is both more appetizing and more digestible.

Cold drinks and fruit, such as grape fruit and cantaloup, should be chilled in the refrigerator, but they should never have ice put in them. Ice is apt to contain bacteria in great numbers, and when the ice melts, they pass into the food and are consumed by the patient. The water from melting ice is also unappetizing.

Gives Causes for Poor Health of Students

Poor heredity and lack of health education were given as the two outstanding causes of the poor health showing made by a selected group of young students recently examined, according to *Hygeia*. By lack of health education was meant poor prenatal and postnatal care, poor or no training in childhood and youth, and ultimately a retarded or subnormal person. The showing among the boys was not quite so bad as among the girls, nearly a fourth being without gross or evident physical defect. Among the girls from city homes, just 13 per cent showed excellent physical development, while among the girls from rural homes this figure was only 3 per cent.

Glasses Not Exercise, Will Correct Poor Vision

Exercise for the eyes is of no value except in two conditions, says *Hygeia*. In children under 6 whose two eyes are not alike, the poorer eye may be developed somewhat by closing off the good eye and forcing the poor one to work. This cannot be done after the child is 7 years old. If the balance between the muscles that control the movement of the eyeballs becomes upset, the symptoms known as eye-strain result. Exercises carefully graded by a skilled oculist may be helpful in such cases.

Skin Eruptions May Come from Disturbed Digestion

Pimples, blackheads, eruptions, boils, itching and even more uncommon forms of skin disease are definitely associated with some disturbance of stomach or intestines, says *Hygeia* for July. Changes in finger and toe nails that become brittle, opaque, thick and lustreless are also due to difficulties of digestion.

The old custom of taking a cathartic or laxative when boils and pimples appear has some value in that the medicine removes decomposing and incompletely digested material from the intestinal tract. It will not, however, correct the fundamental disorder; for this a physician's services are required in order to find out the deficiency and toxic products that are developed and that bring about the symptoms.

"THE DOCTOR SAYS"

"What causes dizziness when I rise from a lying position, or even from a sitting position when long continued?"

Vertigo or dizziness may result from a number of conditions. It may be caused by disturbances of the gastrointestinal tract, heart, kidneys, circulation, etc. It may also result from rapid changes in position, especially rotary motion. It would seem that your dizziness comes under this last heading, as it is associated with changes in position. Dizziness may result from too high or too low blood pressure. It may also result from the use of alcohol, tobacco in excess, or from other drugs. Dizziness resulting from changes in position is of short duration, and is probably caused by a temporary depletion of blood to the brain.

"What causes a pain in the heart of a person whose occupation is sedentary? What should be done to avoid superfluous fat? Are fat-reducing tablets harmful?"

This is a difficult question to answer without knowing more of the facts pertaining to the pain. Pain in the heart is not a common condition. Pain is frequently referred to the heart when in reality it does not originate there. Actual heart pain is common to but few affections; angina pectoris, and usually pericarditis are accompanied by cardiac pain.

To avoid superfluous fat several things must be done. The regulation of the diet is of primary importance. All fatty foods must be cut out, and only a minimum of carbohydrate foods (starches) should be used. The diet should consist chiefly of fruits, leafy vegetables, and protein material, with plenty of water. Exercise is essential, to aid in the burning up of what extra fat exists. Over-eating must be curbed. Eating between meals should not occur. People with a tendency to put on weight are usually very fond of eating, and the curbing of the appetite is often a hard problem.

Fat-reducing tablets are harmful. They generally contain drugs which are capable of producing harm; except when administered under the care of a physician. These tablets do not reduce fat—they act by stimulating the general bodily processes, so that the vital fires burn more fiercely than normal, consuming the tissues more rapidly. Most of these pills or tablets contain thyroid gland extract, which is capable of doing damage when not properly used.

"What treatment would you advise for boils?"

Boils, especially when they appear in crops, are an indication that the resistance of the individual is lowered. We say that the patient is "run down." Frequently boils and carbuncles occur as a complication of diabetes; hence a patient who suffers from repeated attacks of boils should see a physician and be examined for diabetes, and if present, receive treatment for this condition, as the boils will not clear up until the general health is improved. Sometimes a vaccine can be prepared from a bit of the material contained within the boil, and injections given with this, with benefit to the patient. The treatment of the boil itself consists in lancing it when it has come to a "head," and applying a clean dry dressing. Boils may sometimes be aborted by painting several times with tincture of iodine.

"I am nearing sixty. My appetite seems to have failed me, yet I am gaining weight. Is this normal in old age?"

It is not usual for people of your age to put on a great deal of flesh, although this is not always the case. There is nothing abnormal in a person getting fatter at your age. Your assimilation is improving, and the body is storing up fatty tissue faster than you use it up. At 60 it is a good thing not to possess too hearty an appetite.

WHO seeks success must falter not, nor shriek; The only road that leads to it is work. —Edgar A. Guest

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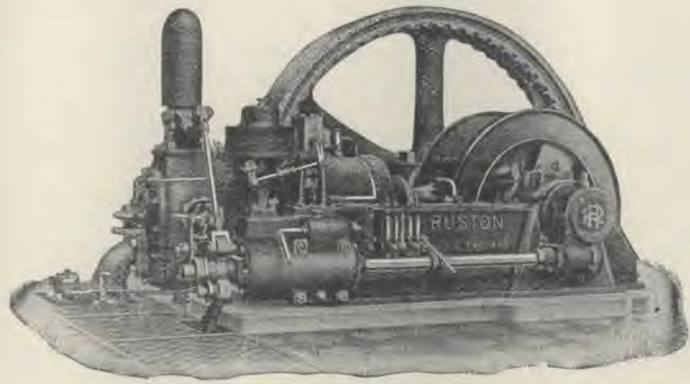


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MR. VERNON KELLOGG, who writes the opening article of this number, is a scientist of International reputation. His statements regarding some of the disputed claims of science will carry more than ordinary weight.

AN appreciative reader of the WATCHMAN writes us commendingly concerning the clear-cut, and forceful nature of the message voiced by the WATCHMAN, and adds:

"Everywhere the question is asked 'Why are our churches empty?' The answer is not far to seek. No longer is the pulpit a place of instruction. Those learned in Hebrew, Aramaic and Greek, who could give us the very essence of the Book of books, are shirking their duty. Instead of being questioned, taught and guided; instead of the bases of our characters being shaped and laid like the bases of mountains, deep and enduring, we are given sermons on politics, and on matters of topical interest; sermons sensational and frothy, that win for their preachers an easy reputation. Or else we are given biased views of the struggles between Capital and Labour, class and class, nation and nation, but the root of all these foulnesses is ignored. The very real, persistent enemy of mankind, the Sin or Satan who was so personally evident to men of Luther's type, is dead, and "psychological complexes" and "hereditary tendencies" are made scapegoats. Let our preachers stand up, serene, confident and firm in the thought that He is holding their hands, and say that man can achieve the purpose for which he was created, but never by aping his betters, never by following in the path of those who squander their talent and prostitute their manhood on the Riviera. Let them, by their lives, words and works show that artificial pleasures and searchings after sensation are but opiates that still the pain."

Page Twenty-six

The Hidden Child

(Continued from page 13)

was my mother." But does not God's love call for some acknowledgement too? Can we hear of the sorrows of a suffering Christ, unmoved? Can we listen carelessly to the tale of Gethsemane and Calvary? What son could have said less than this old soldier did? Who could refuse to own a mother whose dying love had saved his perilled life? And can we keep silence when the tale of Jesus' love is told? Shall we give no sign of gratitude, and utter no words of thanksgiving? Shall we not rather say, at every recital of the story of His tender pity, "That was my Saviour; He died to save my life; He hid me in the cleft of the eternal Rock, and bore for me the storm of wrath and woe"? Can we say less than this? Can we refuse to love one who has loved us with an everlasting love, who has loved us even unto death?

And can we, who have known and believed the love of God to us, conceal from a dying world the mercy we have found? Can we refrain from telling them of the Rock that is cleft to take the ruined in? Can any earthly consideration of ease or gain hold back our hearts and heads from the solemn, glorious work of publishing abroad the glad tidings of the grace of God to lost and sinful men?

Would Even Swim the Ocean

It is related that a New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavoured to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"

Reader, can you keep the good news to yourself? Then I fear that you have never heard it in its glory or comprehended it in all its richness.

The Good News

And what will you do about it? When a person has injured you, and hated you, and misjudged you, what do you ask of him? You want him to come and frankly say, "I was wrong! I am sorry; forgive me this my fault; I will try to do right for the time to come." And if he will do this, that is the end of the trouble. God asks just this of you; He cannot ask less. Come to Him now and confess your wrongs, and be forgiven; and then His grace shall ever help you in the heavenly way. God is your friend; trust Him without a fear. His love is stronger than a father's, deeper than the purest longing of a mother's heart. For "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Fixing and Washing

(Continued from page 18)

If this water plus Hypo is not speedily removed the whole of the washing water becomes a weak Hypo bath. It is therefore essential that during washing, fresh water shall have full access to the whole of the films or plates, and that the water in the washing dish shall be frequently completely removed, if the desired state of affairs is to be effected.

With regard to the washing of roll films when there are only one or two to be done they may be suspended between the two handles of the zinc bath and fresh water flowed into the bath. This water must be repeatedly changed.

The black japanned washing troughs and racks which are sold for the purpose of washing plates are satisfactory if the siphon completely empties them, but in any case it is not advisable to place a tank full of plates in the trough and trust to luck.

Gelatine takes some time to lose the Hypo solution which it absorbs in the fixing bath, but if properly carried out, thirty minutes is quite enough for the washing of any plate or film. Prolonged washing, particularly at a high temperature, say 80° F. or over, is not recommended as it has a deleterious effect on the gelatine and prevents rapid drying. Later on, we shall have more to say about gelatine and you will find that it is an extremely interesting and absorbing substance.

Sensitive material should be dried in a current of fresh air. It is a bad plan to hang up wet plates in a closed cupboard without any means of ventilation, neither is extremely rapid drying by means of an electric fan a sound proposition. Of course there are occasions when this is done. The best method is to hang the film up where it is in the direct current of air and the plates should be placed in a similar position. Care must be taken to see that dust, etc. is not blown on to them and to protect them from too inquisitive animals and insects, such as mice and white ants, both of which consider gelatine a "good square meal."

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Within the bounds of this volume is lodged a logical bomb capable of an explosion in the hands of any candid evolutionist who will give it a fair chance. It deals the deathblow to the evolution theory by scientific demonstration of the old-time doctrine of creation as recorded in the book of Genesis. If you doubt it, read the book.

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The Bible Transforms

By B. G. Wilkinson

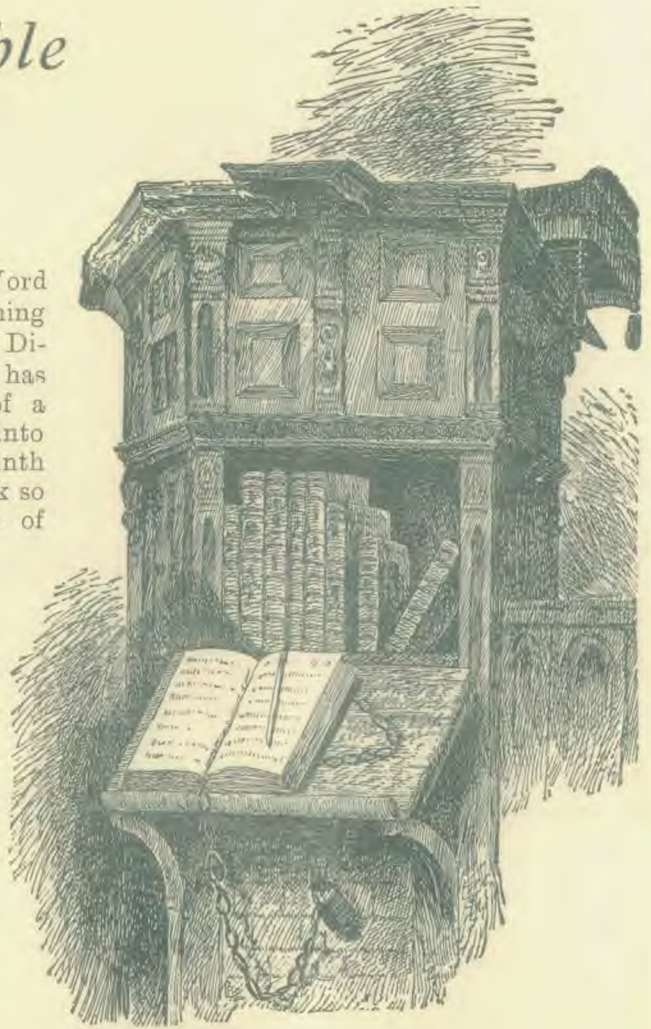
THE Bible—the inspired Word of God—has transforming power. Wherever the Divine Book has gone, it has left upon the people its traces of a power able to transform the soul into a higher life. They say that absinth—that intoxicating beverage drunk so much in France—has the effect of debasing the better nature of man. With the Bible, it is different; it transmutes base metal into pure gold.

As an example of the transforming power of the Bible upon the customs of a people, it is recorded that an English nobleman, once cruising in the South Seas, came to an island ruled over by a converted chieftain who before had been a cannibal. The chieftain took his visitor around to see the sights of the island. When they returned to the chieftain's hut, a Bible was seen lying upon the table.

"Well, well," said the nobleman, "what are you doing with that Book down here? Don't you know that up north, in the lands of civilization, we have gone beyond the Bible?"

"Sir," replied the chieftain, "I am astonished to hear you talk that way. Let me tell you, that, had it not been for that Book and its effects upon my life, to-day, perhaps, you would be over there in that pot stewing for my dinner."

Not on cannibalism alone has the Word of God had transforming power. As it reconverts, rechanges the whole nature of man, so it affects all his customs and habits. Hans Egede, a missionary to the Eskimos, records that before the entrance of Bible light, his converts used to clean off the filth and dirt from their children by licking them with their tongues. Side



by side with the lower tribes of Africa which wear the massive disfiguring earrings, nose rings, and other flesh-distorting metals, dwell their converted neighbours, who by accepting the Word of God, have abandoned these practices. Heathen tribes of Central America have turned from their nakedness; races of Asia have ceased to burn widows on the funeral pyres of their departed lords; Indians have given up their degrading snake dances; and pagan nations have ceased to offer up human sacrifices. Wherever the Word of God has gone, its footsteps, like those of its divine Author when He was on earth, have been followed by songs of praise. The flesh has fewer tortures; the mind has more freedom; the soul has more peace when "the entrance of Thy words giveth light."